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THE CONTEMPORANEOUS ORIGIN OF THE GOSPELS.

By Joseph Palmer, Sydney, New South Wales.

(Second Article.)

Judging by many recent writers, the opinion would appear to be prevalent that the Gospels, and the manuscripts of which they may have been composed, were of very late origin. The discoveries of last century forced the higher critics to put back the date by many years, but they still for the most part maintain the latest date such discoveries will allow. Nor is the idea of a late date confined to the higher critics; conservative critics seem often to take it for granted that there were no written records of our Lord's life and ministry in existence prior at any rate to the earlier epistles of the Apostle Paul. It is assumed by some that Mark was the first Gospel to be written, and was the chief source of Matthew and Luke. But Mark, it is said, was not written until, at the earliest, A. D. 63, and is the record of Peter's oral instruction, and therefore not at all composed of older manuscripts. Naturally, it is not suggested by those holding this view that the other less full and important sources used by Matthew and Luke were much older than the chief source.

Whether this idea of a late origin of the Gospel materials is generally held by the rank and file of the Christian ministry and laity is another question. My own conversations and correspondence have given me reason to think that there is among intelligent persons a widespread underlying belief, latent and undefined, that the Gospels are really of contemporaneous origin. Even in the case of scholars, in spite of much timidity in regard to this subject, this latent idea occasionally comes to the surface; as for instance in the following remarks of Dr. Edersheim in treating of the interview between Christ and Nicodemus, "The report of what passed reads, more than almost any other in the Gospels, like notes taken at the time by one who was present. We can almost put it again into the form of brief notes, by heading what each said in this manner, *Nicodemus*:—or, *Jesus*:—we can scarcely doubt that it was the narrator, John, who was the witness that took the notes." (Life and Times of Jesus the Messiah, Book iii, chap. 6.)

It should be remarked that it is with reference to a passage in the Fourth Gospel that the words just quoted are used by Dr. Edersheim. From Bertholdt a century ago till now, similar imaginings with reference to this Gospel have now and then found expression, although it is usually assumed that John is of very late origin. But, so far as my knowledge goes, most believing scholars are very guarded, if not silent, with respect to the date at which this Gospel was first committed to paper. Nor is this to be wondered at, for of all the Gospel problems those concerning John have been the most perplexing.

It is hardly possible for any devout Christian to doubt that in John we have the exact words spoken by the Saviour. This is specially the case with the long discourse delivered at the Last Supper. It is so intimate and affectionate, and every sentence seems so sacred, that the believer, in his inmost heart and in his most spiritual moments, feels this discourse to be the very

utterance of the Master Himself. This, of course, will not be appreciated by the modern Monistic school of theologians, but for those in the enjoyment of true religious experience, the case for the literal accuracy of the report of the Redeemer's last address to His people, and the prayer which followed, might be stated in much warmer terms. And, as a matter of fact, every sermon preached on a text taken from this portion of the Gospel, and most Christian commentaries, without raising the question, treat the theme as though the words were literally the Lord's own utterance. And this belief seems to be warranted by the language of the Gospel itself. The discourse and prayer referred to, like all the discourses in John, are given without any qualification whatever as the utterances of Christ, nor is there the slightest hint that they have been in the least degree modified by the channel through which they reach the reader.

And yet, if there is one thing more than another about which criticism is positive it is the impossibility of the discourses in the Fourth Gospel being verbally true reports of the Lord's utterances. Even conservative critics allow that the language is largely that of John, while claiming that the discourses are substantially those of Christ Himself. We have here, they say, the thoughts of Christ clothed in the language of His beloved disciple. But even this is not granted by critics who are not conservative. And it can hardly be denied that they have a strong case. It is not merely the extreme improbability that the Evangelist would be able to carry in his memory for a great number of years, and at last to record without material alteration, long discourses which he had only once heard and which at the time they were spoken could not for the most part have been fully understood by those to whom they were first addressed. This objection might be met to the satisfaction of some minds by the old conception that the words spoken were miraculously brought back to the memory of the Apostle at the time he wrote.

A more powerful argument against the authenticity of the discourses referred to is found in the dissimilarity both in style and matter between them and the addresses in the other three Gospels. It is impossible, say the critics, that the two sets of utterances could have been spoken by the same person and have been kept thus severally apart. And, as nearly everyone admits the substantial authenticity of the addresses in the Synoptics, it follows, they triumphantly assert, that these in John must be for the most part fictitious. Professor Adolf Jülicher, who although an unbeliever is usually courteous and considerate, shows no tenderness here. "A Jesus who preached alternately in the manner of the Sermon on the Mount and of John xiv-xvi is a psychological impossibility; the distinction between His so-called exoteric and esoteric teaching a palpable absurdity. The defenders of the 'authenticity' of John do, moreover, as a rule admit that the Evangelist intended to make some sort of idealisation of the sayings of Jesus—that he was in a state of *quasi* ecstasy while writing—in other words, that he gives us a picture of his Hero which exceeds the bounds of history. Science, however, cannot allow itself any such mysticism or phrase-making; in the Johannine discourses it is impossible to separate the form from the matter—to ascribe the form to the later writer and the matter to Jesus—no: *sint ut sunt aut non sint.* The specifically Johannine material, of which chapter xvii is the type was produced by a single brain. The party of apology, moreover, who do their best to disguise this fact by all manner of explanatory hypotheses, defeat their own ends, for in reality they lower Jesus in order to exalt one of His disciples to the skies. Jesus must surely be regarded, to judge from the effects which He has left upon the world's history, and quite apart from the religious aspect of the case, as a personality which either repelled or else completely subjugated others; but if Jesus' favorite disciple, after he had been withdrawn

for many years from all personal intercourse with his Master, could record a '*higher* than the merely historical' impression of Him: if the Christ who is elevated to the level of the Johannine individuality is more lovable, greater and mightier than the 'strictly historical' Christ of the Synoptics: then Jesus has been hitherto consistently over-rated—then the disciple is above the Lord." (Introduction to the New Testament, Book iii, chap. I, f. 31.)

Setting aside Jülicher's irreverent tone, what answer have apologists found to this line of reasoning? Have they found any answer that can be regarded as at all satisfactory? And, if not, is it strange that so many of the best writers on John prefer to leave critical questions severely alone?

Nevertheless there is an answer available, an ample and decisive one, if scholarship could but see its way to make use of it. The answer is that the addresses in the Synoptics and the discourses in John were spoken respectively in two different languages. Let this be recognised as a fact and the whole adverse argument falls to the ground, the dissimilarity between the two sets of utterances being in that case easily to be accounted for.

That addresses in Matthew, Mark and Luke were spoken in Aramaic and the discourses in John in Greek is strongly supported by the internal evidence, and surely the great probability that such was the case can hardly be questioned by anyone who has paid due attention to recent literature dealing with the languages used by New Testament writers. Professor Gustaf Dalman, in *The Words of Jesus,* brings an array of evidence to prove that Aramaic was generally spoken in Galilee, and that "Jesus grew up speaking the Aramaic tongue, and that He would be obliged to speak Aramaic to His disciples and to the people in order to be understood," (Page II). And the book is devoted to a study of the sayings of Christ recorded in the Synoptic Gospels, on the assump-

tion, for which Dalman also produces strong evidence, that they were spoken in that language. But he excludes the Fourth Gospel from the scope of his enquiry, because "a reconstruction (of our Lord's words) in Aramaic would here have too little prospect of success;" although he fails to perceive that the reason of this may be that Christ spoke in a different language the discourses therein recorded (page 72). But the light that has recently been thrown on those times by the large finds of papyri and other ancient documents allows no room for doubt as to the widespread use of Greek throughout the Roman empire. The farming and pastoral classes may have been as a rule content with the language of their country alone, but there can be no doubt that the official and trading classes and all educated persons spoke Greek at least as freely and as commonly as in the present day those classes speak English in many Oriental lands. All this must be clear to readers of works like those of Dr. J. H. Moulton and Professor Adolf Deissmann, even if the very existence of the New Testament itself, written in Greek in the first century, were not sufficient to prove it so far as Palestine is concerned. We know that one of the Twelve belonged to an official class and that four of them belonged to a trading class—for it is needless to point out again here that it would be as much the business of a large firm of fishermen to sell fish as to catch fish—and there is good reason to believe that all the Twelve were fairly well educated. It should therefore be regarded as not a matter of probability, but one of absolute certainty, that our Lord, traveling with the Twelve and teaching as He did in all parts of Palestine, spoke in both the current languages. And, if so, the hypothesis that John consists largely of the sayings of Christ spoken in Greek and the Synoptics of those spoken in Aramaic cannot in itself be considered an unreasonable one. Only, if such be the case, it follows of necessity that both the Greek and the Aramaic sayings were taken down at the very time they

were delivered. But then again, if reports were taken at time of delivery at all, it is surely highly probable that they were taken in both the languages in which the sayings were spoken.

In an article which appeared in the Review and Expositor for July, 1907, I endeavored to show that the Synoptic problem was capable of solution on the theory that the first three Gospels were composed chiefly of notes severally written during the course of our Lord's ministry by three of the Apostles in the company of and in conference with the others. And now, in this article, an attempt has been made to suggest lines upon which a simple and easy solution of the Johannine Problem may be arrived at. There are other problems in the Gospels besides the two just mentioned, but I venture to say there is not one that does not yield itself to a probable and natural explanation if once the basic theory be allowed that the notes of which the four Gospels were composed were written at the time or very soon after the events happened which they narrate and that the longer addresses of Christ were taken down at time of utterance.

I now propose to return to the question with which this paper opens and to ask, is it really possible that the first Gospel manuscripts were of later origin than the earlier Epistles? And, to begin with, is not the asking of this question very like asking whether the superstructure of a house was built before its foundations? The Gospel narratives are the foundation of the Christian faith and a knowledge of them is essential to the existence of every Christian church. The miracles Christ wrought and the parables He spoke are among the first things taught by the Sunday-school teacher to his or her class. They are also the first things taught by the missionary in heathen lands. When missionaries translate the Scriptures for the use of their converts, they do not begin with Romans or Galatians; it is rather the first or second book of the New Testament that is first presented in the language of

the country. And, on a first consideration of the question, would it not be natural to suppose that, when Apostles in early times went forth on missionary journeys, they would take with them manuscripts for the instruction in the facts of Christ's life and ministry of those who might accept the message of salvation?

No doubt the Apostles in their preaching, so far as time and opportunity allowed, apprised their hearers of the leading facts of the Gospel history, although no clear proof of this is to be found in Acts or elsewhere. Indeed, in what Paul says to the Corinthians (I., xv. 1-8), it seems almost to be implied that the only historic facts declared by him were those concerning our Lord's death and resurrection. However, in the same Epistle, Paul mentions having delivered to the Corinthians an account of the institution of the Lord's Supper, and he must have told them who Jesus was, and something about what He said and did, to make the message about His death and resurrection intelligible. But such oral teaching could only have been very limited in amount, especially in those places where, as we read in Acts, the stay was brief.

Moreover, the number to whom he could give such instruction would be small; and how much reliance could be placed on their attempts to repeat it to others? What sort of a representation of the Person, character and life-work of the Redeemer would a repetition of the Apostle's statement assume in the course of even a short time unless there were some written documents at hand to prevent men from wandering far astray from the reality? Yet there is not a word in any of the Epistles to lead us to suppose that in this respect any false views grew up. Errors in doctrine and errors in conduct there were in plenty in the churches planted by Paul; but there is no reason to suspect that there were any errors as to the kind of life our Lord lived or the work He did as He walked among men in Palestine. The omission in the Epistles either to supplement the teaching which had

been personally given on this subject or to correct mistakes is unaccountable except on the supposition that the churches had in writing already in their hands as full and perfect a narrative as even the Apostle himself was able to supply.

In Paul's letters to the churches there are two outstanding features which even the least studious reader may see. One is the great frequency with which the name of Christ is mentioned. Our Lord, by His various names and titles (not including pronouns), is mentioned in Galatians, short as it is, forty-five times; in Ephesians, sixty-five times; and in the other Epistles with similar frequency. Indeed, that Jesus Christ is the one theme of Paul's writings is recognized by everybody.

But there is another feature which is just as evident, though not so often observed. It is that almost nothing is said directly about the facts of Christ's life and ministry. That the writer is glowing with affection and enthusiasm for Christ is unmistakable; that he expects the same of his readers is also plain; yet there is scarcely an informing sentence concerning the earthly life or human character of Him whose name continually recurs. Nor is the wonder at this lessened, it is rather increased, by the fact that in one Epistle Paul does, for a special reason, give to those to whom he is writing a rather full account of the facts concerning our Lord's resurrection, and in another of the institution of the Lord's Supper.

The New Testament Epistles were obviously intended to impart further instruction to those who had been led by the preaching of Paul and others to accept the message of salvation. The knowledge of such persons, it is evident, must have been very limited, and further teaching was needed. The object of the Epistles was to supply this, and on examining them it will be found that, while making no formal attempt at a scientific theological system, they deal with the entire range of theologic truth,

and from them a complete system of theology may be derived.

The Epistles, accordingly, are a compendium of Christian doctrine; for, though their bulk is small, they omit nothing. They treat on the Divine attributes; the offices and activities of the Three Persons of the Godhead; the fall of man, human depravity, sin and punishment; the plan of salvation and the way in which it has been and is being carried into effect; predestination, election, effectual calling, repentance, faith, regeneration, justification, adoption, sanctification, perseverance and glory; the ordinances; the Christian graces and virtues; the believer's trials, temptations, warfare and victory; the second coming of Christ, the resurrection of the dead and the last judgment. All these, and whatever else it is needful or desirable to know, are dealt with in the Epistles; and yet the primary facts, without which these doctrines cannot be understood or apprehended, are not stated at all.

Even the story of Christ's death and resurrection, though so constantly emphasized, is not itself historically related; while the events of His pure and perfect life, which of necessity come first in order of teaching, are never mentioned. Yet learned men gravely tell us that, when the Epistles were written, the story of these primary foundation facts existed only in the shape of oral tradition floating loosely about in the Christian communities!

Let any one sit down to the Epistles and read them afresh with this thought in his mind; then let him say whether it is thinkable that those who it was intended should in the first instance read them had no clearer conception than oral tradition could produce of the human character of Him who is throughout the central theme of every letter.

Indeed, it stands to reason that when the early believers first accepted the glad tidings of salvation, they must already have formed some intelligent idea as to

what sort of a man He was in whom they were putting their trust. It was not for an abstraction that men changed their way of living, broke their connections, and encountered enmity and persecution. The Christian converts of apostolic times rejoiced and gloried in a Name; but not a mere name. If the minds of certain classes of men are stirred at the mention of Ignatius or Francis or Luther or Knox or Wesley or Spurgeon, it is because of the things those men said and did. And if the early Christians were willing to give up all things for the Name of Jesus it was because it shone out resplendent as the name of One whose wonderful works and words proved both His divine nature and His deep human sympathy; and therefore, as a result of His death and resurrection, the very Saviour needed by sinful men—able and willing to save to the uttermost them that come unto God through Him. That Christ was all this would be evident to those who, under the guidance of the Holy Spirit, were readers of the Gospel records. But, without such sources of information, how could they have attained to a knowledge of the truth? A few who heard the Apostles themselves when they personally preached, may have done so, but that any great number did, after the Apostles had gone on their way, seems most unlikely.

Is it not then only reasonable to suppose that the Apostles, when sent forth to preach the Gospel in Gentile lands, would be supplied with manuscripts narrating some of the chief events of our Lord's ministry and quoting some of His parables and other portions of His teaching, for their own use and for circulating among those to whom they were sent? If so, they would probably take two or three sets of such manuscripts, and, when they had gained converts in a town, would lend a set that a copy might be made and kept for the use of the newly-formed church, taking back and retaining their own set as soon as the copy was made. Sometimes, however, when they had to depart in haste, they might leave

one of their own sets with the people and get a fresh copy made as soon as possible thereafter. In this way they would avoid the risk either of parting with their last set or of being unable to supply a set to a church with whom their stay might be too brief to allow of a copy being made.

It was, according to Professor W. M. Ramsay, in some such manner as this that the letters in Revelation to the Seven Churches were circulated. Copies of the letter which Peter wrote from Babylon to the elect sojourners of the Dispersion in the provinces of Asia Minor must also have been distributed in like manner. So also at a much earlier date with the Apostolic Decrees of Acts xv. In this case a letter was written, addressed to "the brethren which were of the Gentiles in Antioch and Syria and Cilicia." This was despatched first to Antioch where it was read to the assembled multitude. Not long after Paul and Silas started to visit the churches which had been established by Paul and Barnabas, "and," we are told, "as they went on their way through the cities, they delivered them the decrees for to keep which had been ordained by the Apostles and Elders that were at Jerusalem."

It will be observed what care the Jerusalem authorities took in this instance to ensure accuracy. They were careful to run no risk of error by oral repetition of the message, but set it down in writing and sent it by circular letter to the churches. Is it conceivable that at least equal care was not taken to supply the churches with accurate information concerning our Lord Jesus Christ, and can it be doubted that the Apostles delivered to them "for to keep" copies of documents narrating at least some of the facts and sayings recorded in the Gospels?

Be it remarked that the foregoing argument is not affected by the question of the historical truth or otherwise of the Gospels. What is contended for is that the conversion of so many people in foreign countries to the new

religion could not have been effected without the aid of written narratives (whether wholly true or only partly so), similar to those now to be found in our four Gospels.

It is generally held that the first missionary journey to Gentile lands, that of Paul and Barnabas, was made sometime between the years 44 and 48. If then, the Apostles took manuscript Gospel narratives with them, such documents must have been in existence at the latest within eighteen years after the completion of our Lord's earthly life. There is, however, a widespread belief that nothing of the kind originated during so early a period after the day of Pentecost. There is no need here to discuss the reasons for this belief; it is enough to remark that it could not be so generally held unless there were very strong, if not insuperable, difficulties in supposing that written Gospel narratives were composed during that time. But, whatever may be the objections to the view that they originated so soon *after* Pentecost, the same objections do not apply to the view that they originated *before* Pentecost; that is to say, that they were written for the most part at the very time the events were happening which they record. For this is a possibility that the critics have never seriously considered; they have simply ignored it as a thing not to be thought of; and until this possibility has been considered, with as much diligence and patience as have been bestowed on other alternatives, no opinion to the contrary is entitled to have any weight.

The argument may be briefly stated thus: The progress of the Christian religion from A. D. 48, as proved by Acts and the Epistles, would have been impossible without the aid of written records akin to the material contained in our present Gospels. This and the absence from the Epistles themselves of such material makes it certain that such written records existed before A. D. 48.

By the consent of a large number of critics no such records came into existence after the end of our Lord's earthly life and before A. D. 48.

Therefore such records must have been written during our Lord's life on earth.

It may now be worth while to consider briefly the famous statement of Papias, quoted by Eusebius, "Matthew wrote down the utterances in the Hebrew language and each one translated them as well as he could." It is well understood that by "Hebrew" Papias meant Aramaic, and if proof is required it is enough to refer to Dalman in the work already mentioned (page 6). The apparent meaning then of Papias' statement is, that, before any one of the Gospels was published in its present shape, Matthew wrote in Aramaic certain documents which various persons unofficially copied and translated into Greek for the use of those who understood only that language. The question is: What were the "utterances" (τὰ λόγια) in those documents and which Matthew is said to have written down or reported (συνεγράφατο), and when did he write them?

Now, is not the most natural answer to this question as follows: The utterances were those contained in the notes of which our present Gospel of Matthew from the third chapter onward was afterwards composed, consisting largely of the sayings of Christ, and they were written down or reported by Matthew at the time they were spoken.

It is easy to understand that, immediately after the great increase in the number of believers on the day of Pentecost, such notes, if there were any, would be much in request for the instruction of converts, and generally for the edification of the Church. Consequently many copies would be made and, as Papias says, many persons would essay, as well as they were able, to make translations, more or less accurate, into Greek, the language in ordinary use by a large proportion of those now crowding into the Church. And it may well be supposed that, at a later date, when Apostles were sent forth to proclaim the Gospel in distant lands, copies of the translations al-

ready made, or specially made for the occasion, would be supplied to be taken with them.

It may be asked: If the apostles were in the habit of carrying with them on their missionary journeys manuscripts of the Gospel narratives, how comes it that no mention is made of this in Acts? The probable answer to this question is, that the practice was so well-known and understood that it never occurred to the author or authors of Acts to say anything about it. The same sort of objection may be made to the main theory, that the Gospels are composed of contemporaneous materials. If that is so, it may be asked, why is the fact nowhere stated in the Gospels themselves? The answer is, that the fact was so well-known at the time of redaction that no one thought about it or imagined that anyone would ever suppose otherwise. If, in our time, a file of newspapers were searched, it is probable that no mention would be found of the fact that each day's paper was composed of matter collected the previous day, and that the speeches contained in it were taken down while they were in course of delivery. It is a cause of difficulty in the study of all ancient literature that conditions well-known at the time are taken for granted and left unexplained, but, having long since ceased to exist, have passed out of memory, and are not now understood. Is it not possible, however, that the Gospel difficulty arises, not from any change of conditions, but for our failing to realize that people acted then much the same as people in like circumstances would act now?

It must be confessed that it is only by careful examination and comparison of the Gospels themselves that the question can be really decided, whether the notes which compose them are of contemporary date. We are told that when a new announcement was made to the Jews of Berea, they examined the Scriptures "whether these things were so," and that as a consequence "many of them believed." May it not be that an examination of

the Gospels to discover from their internal evidence whether they are of contemporary origin may likewise lead to a belief that such is really the fact? Speaking for myself, having during half a century devoted much time to the critical study of the Bible, and for the last sixteen years of that period with this question constantly in view, there is nothing which seems to be more certain than:

(1) That the birth stories in Luke and Matthew were written by Mary and Joseph in the Saviour's infancy;

(2) That the story of the visit to the Temple was written by Mary, also soon after the event;

(3) That the narratives of the Ministry in the four Gospels were written during the last two years of the Ministry itself; the reports of the longer utterances of Christ being taken down in the course of their being delivered; and

(4) That the accounts of the Passion and Resurrection were all written in the course of the forty days that followed the latter event, and before the Ascension of Jesus to the skies.

THE PRIESTHOOD OF ALL BELIEVERS.

By Rev. Samuel Zane Batten, Des Moines, Iowa.

There are three great truths which may be called the Magna Charta of the Kingdom of God. The first the Fatherhood of God, was the inspiring impulse of Jesus' life, and the master thought of His teaching. This truth is a witness at once for the infinite love of God for all His children and the infinite value of the soul of every man. The second, Justification by Faith, was the central truth of Paul's life and the constitutive principle of the Apostolic Church. This truth sweeps away every obstacle between God and man and gives man an immediate access to the Most High God. The Third, the Priesthood of all Believers, implied in the other two, is the very spirit of Christianity itself. This brings with it two results which are most noteworthy: It guarantees the equality of all believers, and it places the work of man upon a true and Christian foundation. We are concerned with the third of these great ideas at this time, the universal priesthood of believers.

This truth has played a mighty part in the history of the Christian Church during the past nineteen hundred years. It was one of the great truths which inspired the early Church, that differentiated Christianity from Judaism and sent men out into the world to do the whole work of the Kingdom. And it was one of the mighty truths which inspired the great reformers and made the Protestant Reformation of the sixteenth century. The Reformation, as history shows, was projected on two great lines and was motived by two great ideas. The one was somewhat doctrinal but the other was most intensely practical. The doctrine of Justification by Faith and the truth of the Priesthood of all Believers were the inspiring and impelling ideas of the whole reformation movement. By the one the salvation of the soul is made to

depend upon man's personal relations with the living God. By the other man's life is given a divine meaning, and he is sent out into the world to repeat and continue the life and work of the Lord Jesus.

According to the Christian Scriptures believers are a chosen generation and a royal priesthood; through Jesus Christ they have been made priests and kings unto God; and they are now called to fulfil a priestly office and to offer up spiritual sacrifices to God. To Martin Luther the words, "Ye are a holy priesthood," were among the most precious and significant texts in the Scripture. To him these words were much more than rhetorical phrases merely intended to set forth the dignity of the Christian's calling with no literal meaning. He called these and similar texts "thunderbolts of God, against which neither long continued usage, nor all the world combined shall be able to prevail." Such texts were in his hands as great hammers with which he broke in pieces the false notions of his day. The Roman Catholic Church saw the significance of these texts as used by the Reformers, and at the Council of Trent it issued its anathema against them declaring them false and destructive. "Ye are all priests unto God," said Martin Luther; each believer is called to perform a priestly service; each believer has the priestly access to the very throne of God, with the priestly anointing and with a sacred ministry. This ecclesiastical priest who would come between you and God, said Luther in bold and confident words, is an impertinence and a sham, and you must not be misled by his claims. This honor have all the saints and not any special class within the Church.

This truth of the Universal Priesthood of Believers was one of the most characteristic ideas of the primitive Church, and it was one of the most effective ideas of the great Reformation. But for some reason or lack of reason in these latter times it has dropped almost wholly out of the current of Christian thought and life, and as a

consequence men have lost the inspiration of the mighty truth. It is a great truth and it has some vital relations to the thought and life of today. In this truth we find the divine key to some of the perplexing problems of our modern Christianity. As has been suggested this truth needs to be restored to its rightful place in Christian thought and life. This truth if rightly understood will once more become an epoch-making idea in our modern church life and work and will be the thesis of a new reformation.

I.

The Priestly Office of the Christian Believer. The idea of a priesthood is as universal as man himself; it is an expression of a need that lies deep in the very heart of the race. All men in all ages and in all lands have had the belief in some power above them to whom they held a certain relation of dependence and service; and all men in all ages and lands have had the conviction more or less defined that there was a wide gulf between them and God. In nearly all religions God is thought to be hostile to man, and hence he must be placated and worshiped. Men know themselves to be weak and imperfect, and so they feared to approach this deity lest they offend him by their sinfulness. So it came about that they selected a certain man to stand before the people and to be the medium of communication between themselves and God. They felt the need of some one who should convey their offerings to God and should bring back the gifts of God to men. The growth of a priestly class has been entirely natural and in one sense it has been a necessity. It was believed that the worship of God must be accompanied with every sign of reverence and submission; thus a ritual grew up that in many cases became very elaborate and complicated. This the common man was not expected to understand and to fulfill. By degrees a priestly class was formed whose great duty it was to perform all this work in behalf of the people.

In the history of the Jewish people we have a clear outline of the growth and development of this priestly idea. In the very dawn of history we see men building an altar and offering some precious gift unto God. As time goes by we find that this priestly office is placed in the hands of the head of the family who became the priest and king of the little household. When at last Israel becomes a nation provision is made for the creation of a special priestly class, and so one whole tribe, that of Levi, is set apart for this office and work. (Deut. 10:8.) As we study the Old Testament regulations concerning the priesthood several things become clear. This priestly class have charge of the sanctuary of Jehovah, and they are to see that the lamps are kept burning and that all the ordinances are properly observed. They also represent the people before Jehovah, and whoever has an offering to present unto God must bring it to the priest who will offer it on the altar in his stead. Thus he becomes the intermediary between God and man, presenting man's offering to God and conveying God's favor to man. Every day the victim was slain and every day the priest approached Jehovah holding up hands in prayer and intercession for the people.

All this, we have come to see, was symbolical and typical and transient. The law was a shadow of good things to come; but the body is of Christ. (Col. 2:17.) All this looks forward to the One Great High Priest who shall represent the people before God, offer up a sacrifice for sin and become the mediator between God and man. All the worship and ceremonies of Judaism were but shadows and prophecies of Jesus Christ, and in Him they find complete and final fulfillment. He is the Great High Priest who gathers up in Himself the needs of men and who enters within the veil there to appear before God for us. He is the Great High Priest who offers up a sacrifice more precious than that of bulls and goats, and once and forever perfects the idea of sacrifice. Augustine used to

say that Christianity is as old as creation; and Tertullian has ventured the bolder thought that in all previous history Christ was schooling Himself for the Incarnation. It is even so, for in Christ Jesus all things were created, whether in heaven or in earth. Every longing in the heart of man is a prophecy of His coming; in Him all revelation centers, and all history is the realization of His will. The Son of Man realizes and fulfils in Himself all the longings and hopes of men and all the prophecies and purposes of God. He is the Great High Priest who by one offering has perfected forever them that are sanctified.

"I am not come to destroy but to fulfill." The Son of Man fulfills the priestly office, but He does not abolish it. The old charter of Israel's life declared: Ye are a kingdom of priests unto Jehovah; ye are a holy nation. (Ex. 19:6.) The Son of Man gathers up in Himself the whole meaning of Israel's calling and illustrates in Himself the whole meaning of Israel's life. He gathers up in Himself all the meanings of the priestly office and illustrates in His service the divine meaning of life. And then He returns this priestly office to His people with a larger meaning and a more urgent conscience than ever. He fulfills the law and thus He establishes it upon a newer and better foundation. Through Christ the original calling of the people becomes the ultimate destination of the Christian. All who become partakers in the benefits of Christ's priestly office and work are called to assume the priestly character and to fulfill the priestly office. The external, individual priesthood is forever abolished by the work of the Great High Priest who shows us the real meaning and value of all sacrifices. But the inner, universal priesthood is established upon eternal foundations and is made more real and potent than ever. Most clearly do the New Testament writers bring out this great truth, that all believers are living stones, built up a spiritual house, to be a holy priesthood,

to offer up spiritual sacrifices acceptable to God through Jesus Christ. Believers are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that they may show forth the praises of Him who hath called them out of darkness into His marvellous light. (1 Peter 2:5, 9.) The beloved disciple on Patmos hears the song of the redeemed as they sing: Thou hast made us priests and a kingdom unto our God. (Rev. 1:6.) That was not first which is spiritual but that which is natural, and afterwards that which is spiritual. The great inner fact of the outer and visible priesthood is verified and fulfilled in the lives of all who truly believe on Jesus Christ. They have access to the throne of grace not only for themselves but for all men; they are chosen and appointed to offer up spiritual sacrifices unto God not only for themselves but for others; they are called and consecrated that they may show forth the praises of Him who hath called them out of darkness into His marvellous light. Let us look at this truth a little more in detail, for it is a most rich and precious truth, and it has most practical and timely applications.

II.

The Priestly Privileges of the Christian Believer.

1. First of all the Christian possesses the priestly access to God. The priest by his very office has the authority to draw near unto God and to present unto Him the offerings of the people. But in Christ Jesus the way into the Holy of Holies has been laid open and every man may come boldly unto the very throne of grace. It is the hour of the evening sacrifice on the great Passover Day. The High Priest has washed himself and is now about to appear before God in behalf of the people. Outside the city upon a cross One is hanging in the last agonies of life. From His trembling lips at last comes the glad and triumphant shout: "Finished." In the temple the High Priest is approaching the Holy of Holies, when lo! the great curtain is torn from top to bottom as by the touch

of God, and the whole inner place is laid open to the view of all people. The Holy Spirit thus signifying that the way into the Holy of Holies which was once closed against the people is from henceforth accessible to all believers. We have boldness, all of us, to enter into the Holiest of all by the new and living way, there to appear before God and to offer up spiritual sacrifices through Jesus Christ. But remember this, that the Priest does not approach God for himself alone, but in behalf of his people. He bears the sins and needs of the people upon his heart and brings them before God. He hears the divine voice speaking of peace and forgiveness and he comes out to speak of forgiveness and peace to men. The world to-day needs priests who will take upon their hearts the burdens and sorrows of men and appear before God to intercede in their behalf. The world needs priests who can draw near unto God and by their sacrifices and prayers can bear away the blessings of God to lost men. This honor have all the saints.

2. The Christian possesses the priestly consecration. Before the priest exercised his priestly office he was expected to bathe himself in token of his personal purification. He was then clothed in white robes, at once a symbol of personal purity and a mark of distinction among the people. All this, I need not say, is fulfilled in the life of one who believes in the Lord Jesus Christ. The believer has washed his robe and made it white in the blood of the Lamb; he has put off the garment spotted by the flesh and has put on the white robe of righteousness. After the washing of the priest there came the priestly anointing with oil. An ointment had been prepared, the oil of consecration, made from the richest and purest spices. The new priest bowed his head, and upon it was poured this sacred oil which was allowed to run down over his beard and outer garments. In outer form this ceremony has been abolished, only however that its inner meaning may be established. Paul tells the Corinthians

that they are anointed and sealed with the Holy Spirit, and he has reference to this priestly consecration. John says that all Christians have received an anointing of the Holy One, and this anointing teaches them all things. This sacred anointing of the Holy Spirit is the privilege of every believer, and it is the source of all spiritual power. The men of the world may have their gifts of eloquence and learning and power, but unless they have received this anointing oil—the Holy Spirit—they are not ready for the priestly work and office. The Holy Spirit is given unto us without measure, that we may have wisdom and light in our work for God. Without this indwelling Spirit we shall be unprepared for our divine office. Do Christians appreciate the heights and depths of their calling and their privilege? They may have their names on the church books; they may stand among God's people in His house; they may bear the sacred name of Christ; but unless they have been sealed with the Holy Spirit of promise; unless they live in the Spirit and walk in the Spirit; unless they walk in light and love, they have but a name to live and are dead.

3. The Christian has the priestly call to offer up sacrifices unto God. The idea of sacrifice is grounded deep in the nature of things. The man who stood before his altar and presented the firstlings of his flock, stood there in contrition for his sins and in token of his consecration. The visible animal that he offered stood for a spiritual inner fact. By that sacrifice the man declared that he offered unto God the most valuable thing in his possession. But the essential thing in every sacrifice was not the dying animal on the altar but the surrendered will of the man himself. God had no pleasure in the blood of bulls and goats, and to stop with this is to miss the whole meaning of sacrifice. God had pleasure in these things just so far as they were the evidence and symbols of the heart's love and devotion. "Wherewithal shall I come before the Lord, and bow myself before the

Most High? Shall I come before him with burnt offerings and calves of a year old?" No, no, you must not belittle the whole subject in this way. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God?" (Micah 6:5-8.) The Psalmist cries:

"Thou desirest not sacrifice, else would I give it;
Thou delightest not in burnt offerings.
The sacrifices of God are a broken spirit;
A broken and a contrite heart, O God, thou wilt not despise." (Psalm. 51:16, 17.)

In the sacrifice of Christ Himself the one essential thing was the devoted life, the surrendered will. The blood represents the life. Let us not miss the deeper truth, and let not our eyes be blinded by the show of things. Men dwell upon the physical sufferings of Christ, as if these in themselves had any special value. The thief beside the Master probably knew as much bodily pain as the dying Saviour. But the pain of the thief was a penalty for sin; the death of the Saviour was a sacrifice for men; and the difference is to be found in the will. The believer is one called to repeat the sacrifice of Christ; he is to be crucified with Christ; he is to fill up in his body the measure of the sufferings of Christ. This does not mean that we are to suffer torture or to undergo physical suffering for Christ's sake; nay, it means rather that we are to give up our whole life to do His will. The believer is to offer up spiritual sacrifices acceptable unto God; that is, he is to dedicate himself, his spirit, his mind, and body to Jesus Christ and His work. The sacrifices which we offer are most real; they are the surrender of our wills to the Lord of our life; they are the dedication of our lives to the work of God in the world; they are the services we render in behalf of the Kingdom of God on earth. There are many ways in which we may offer

spiritual sacrifices to God. We offer spiritual sacrifices when we renounce self for the sake of Christ; when we cheerfully accept the task that comes to us in life; when we are ready to endure loss, if need be, for the sake of Christ's name; when we make the burdens of of others our own and travail in prayer for their removal. The priest as a priest lived not for himself but for others. The disciple has no more right to live for his own pleasure and profit than Christ had. Surely if anyone had the right to the palace and the feast, that one was the Lord of all worlds. "But even Christ pleased not himself."

4. And the Christian believer has also the priestly office of mediator. The priest was one who stood between God and man and sought to reconcile the two. In behalf of man he approached God; and in the name of God he spoke to man. With hands upraised in prayer he bore the sins and needs of the people before God; with hands extended in blessing and with lips full of peace he bore the pardon of God to the waiting people. After the priest had stood before the altar of the Lord he turned to the people and blessed them and pronounced over them the words of absolution and peace. This is the most important part of the priestly work and calling and it must never be overlooked. The Master has given to His people this priestly power of pronouncing over men the full forgiveness of their sins. "Whosesoever sins ye remit, they are remitted unto them." The Roman Church has taken these great words and put upon them an impertinent and blasphemous meaning. Protestants have shrunk back from the clear meaning of the words because of this error and presumption of Rome. But the best way to meet error is to emphasize the underlying truth. The Christian believer is sent out into the world to beseech men to be reconciled unto God; he is authorized to pronounce and declare to the penitent the full forgiveness of their sins. He stands between God and man and in-

terprets the one to the other. He takes his wayward brother by the hand and tells him of the Father's house and the Father's love; he beseeches him to put away his sin and to be reconciled with the Father. Christians, this is a part of our work which we have not yet begun to appreciate in all its breadth and height. We are mediators betwen God and man, presenting men's needs before God and making intercession for them; we are mediators between God and man, beseeching men to be reconciled unto God and be at peace.

> For what are men better than sheep or goats,
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer
> Both for themselves and those who call them friends?
> For the whole round world is every way
> Bound by gold chains about the feet of God.

Not only so, but the Christian believer stands as the mediator between man and man. Jesus Christ, the Great High Priest, has broken down the middle walls of partition, those between God and man and those between man and man; He has abolished in His death the enmity between them and has made all one. I would to God that the Christian discipleship might realize the greatness and sacredness of its calling in this direction. Men are peacemakers so far as they are Christians. They are here to stand between man and man, and class and class, nation and nation, as mediators and peacemakers; they are peacemakers to bring together men that are at enmity, to bid them put away all jealousies and suspicions and join hands in concord. They are peacemakers, and are to stand between all parties and factions and say: Men, my brothers, remember that ye are brethren; let there be no strife I pray you among brethren. They are peacemakers and are to stand among men and charge them to do justly and to love mercy and to be

at peace. The Church of Jesus Christ—if it has any calling in the world—has the calling of a peacemaker. What shall be think of a church that foments strife and stirs up nation against nation? What shall we think of a ministry that sanctions war and glorifies the calling of the soldier? And what shall we think of a discipleship that is silent in the face of a war of aggression and conquest? We may differ on questions of policy and items of politics; but we are all agreed that the Christian disciple is a peacemaker so far as he is a Christian; and in every way he is to work for righteousness and peace. Our churches ought to know no man after the flesh; they ought to stand for brotherhood and love; here in the church all men ought to meet in perfect fellowship and equality. It is a great, divine thing to be a Christian; alas, that so many people make it mean so little.

III.

The Priestly Service of the Christian Priesthood.—I said at the beginning that this truth of the priesthood of all believers is at once a great doctrine and a practical principle. I am sure that we begin to see that it is one of the most practical and timely truths in the world; that it is a truth which needs special emphasis in our time. The full acceptance of this truth by the Church and the full application of this principle in the world would work a reformation more wide-spread and significant than the great Reformation of the sixteenth century. These texts are indeed "thunderbolts of God," and they are able to break in pieces a hundred false customs and scatter a hundred false notions. In this truth lies the solution of many of the problems which make the peril and agony of our day.

1. In this truth of the priesthood of all believers we find the guarantee of equality within the Kingdom of God. According to the mediæval conception, the priest stood between God and man, able to shut away the grace

of God from man, and able to close heaven against the soul. The priest stood between the new-born babe and the grace of God bestowed in baptism, and opened the gate of life or closed it. He stood between the dying man and the divine forgiveness and determined whether the soul should have salvation or not; he stood between the young man and woman and made their marriage legal or illegal; the priest could refuse the grace of God to men, and could bar all access of men to God; he, in virtue of some special office or power, ruled heaven and earth, and controlled the destinies of men. Against all such blasphemies stood Martin Luther, proclaiming the Universal Priesthood of believers, and affirming the right of every soul to the free and unbounded grace of God. "A Christian man is the most free lord of all, and subject to none. A Christian man is the most dutiful servant of all and servant to everyone." The throne of grace is accessible to all; one man may enjoy the same privileges as another; no one can lord it over his brothers. The truth of the Universal Priesthood of believers sweeps away at one stroke all spiritual privileges and guarantees the equality of all within the Kingdom of God. All are made priests of God; all have the same approach to the Father; all have the same divine calling to a life of loving service; there is no difference so far as sanctity is concerned between the minister at the altar and the carpenter at his bench.

We do not wonder that Popery should denounce this truth as a most dangerous and pernicious error. This truth lays the axe at the very root of the great tree of popish pretension and churchly arrogance. That Church claims that the man at the altar has a peculiar access to God, that at his word the bread on the plate is changed into the body of Christ, and that he offers up the body of Christ in perpetual sacrifice. This doctrine, the most fatal heresy and the most hideous blasphemy ever foisted upon the world, has been productive of untold wrong and

oppression and tyranny. According to the truth as it is in Christ, there is no class of men who stand in some peculiar relation to God, or who have special access to Him. Jesus Christ, our Great High Priest, in one great sacrifice, has perfected forever them that are His; once and forever He has offered Himself for the sins of men; now we may all come boldly unto the throne of grace and may find help in time of need. Heaven has no pets and favorites; the man who claims that he stands in some special and peculiar relation to God is either a Pharisee or a fraud. We are all the sons of God by faith in Christ Jesus; we all have the same full access to God through Jesus Christ; and so we all stand on a perfect equality before God and men. One day Alexander the Great visited the philosopher Diogenes, the man who lived in a tub and had few wants. "What can I do for you?" inquired the world conquerer. "Nothing," replied the philosopher, "except to stand out of my sunlight." There are men who claim that God's sunshine can only reach the world through them. "But God's sunlight is for all men," we say; "stand out of my sunlight."

2. In this principle of the priesthood of all believers we see that every man's work is a sacred service. Every believer who has become a partaker of the grace of Christ has a divine calling to a Christian ministry. As a matter of convenience and order it may be well to set apart a man in each congregation who shall exercise the function of a preacher or minister. But let it be understood also that this absolves no member from the same Christian ministry. We all stand before God on a perfect equality of privilege and call and service. "As every man hath received a gift so let him minister the same." Every believer has a divine call to a divine ministry in the Church and in the world. The manifestations of this call may differ; it is necessary that there be differences of ministration; but the call comes to every believer with equal urgency. The people are the Church and every member

should feel that he is called to a ministry that is sacred and divine. From every member according to his ability and opportunity; this is one meaning and application of this truth of the priesthood of the people. Whoever has received a gift whereby his fellows may be profited and the Kingdom may be advanced, has a divine calling for a holy ministry. This means that all believers are called with a high and holy calling; and all are sent to seek the Kingdom of God. The forms of service may differ, but the spirit is the same and the honor is equal. All believing laymen, Luther maintains, "are worthy to appear before God, to pray for others, to teach each other mutually the things that are of God. * * * And as our heavenly Father has freely helped us in Christ, so we ought freely to help our neighbors by our body and our works, and each should become to the other a sort of Christ, so that we may be mutually Christs, and that the same Christ may be in all of us; that we may be truly Christians."

The work of the preacher I regard as the most glorious work that man can do, a privilege that any angel before the throne might covet. But this does not mean that every other man's work is common and insignificant. Every disciple according to his ability and opportunity has a divine moving and call to engage in Christ's work. One of the most fatal and dangerous errors of the world is the division of life into two parts, the sacred and the profane. Men have felt that in one part of their life they must serve God, while in the other part they may do pretty much as they please. Because of this unscriptural and pagan division, life has been lived in two spheres, and as a result a large part of life has been relegated to the region of the secular. But to the Christian there is no such thing as a secular interest in the whole universe of God. What right has any man to call himself a Christian at all unless he is trying to do God's will in every act of life? What right has any Christian to do any sort of work unless he believes he is obeying God in that work?

One kind of work is just as noble, just as necessary, and just as divine as any other. There is a difference in divine quality, but the difference is in the spirit of the doer, and not in the work alone. (1 Cor. 12:4-30.)

The apostle bids Christians remain in the calling wherein they are found. Here is a man, a lawyer, who becomes a Christian. What shall he do? Shall he give up his practice of law and enter the Gospel ministry? Probably not. Let him rather make his work a priestly service, and by means of it let him do what lies in his power to have justice done in the earth. Here is a business man with the talent for making money. He becomes a Christian and knows the impulse to do the Lord's work. What shall he do? Shall he give up his business and become a missionary? Not at all. Let him rather take the Lord Jesus into partnership and learn to make money for the glory of God. What is true of these two lines of work is true of every other kind of work that men can do. A man is a lawyer, a manufacturer, a doctor, a mechanic, a school teacher, an engineer, a farmer. All well so far. Now he need not seek to be something else in order to serve God and advance His Kingdom. Each is what he is by the appointment of God. In his work, whatever it is, he is to exercise the priestly office, and through this calling he is to serve his day and generation. The housewife who lives for her home circle and seeks to make life helpful to others is performing a holy ministry. The student who is pursuing his studies, whether writing his college essay or studying the processes of nature, is fulfilling a sacred task. The merchant who is diligent in business and is making his trade a means of benefit to others, is offering up spiritual sacrifices to God. The public official who is seeking to uphold the right and to take up the stumbling block out of the way of men, is the minister of God unto men for good. The mechanic who is building a house, or making a shoe, or guiding an engine, is serving the common good, and is fulfilling a sacred service. Each

of the various functions which we are called to fulfill in the world is a priesthood; the service which we render from day to day is a holy sacrifice; the things we employ in our work are the signs and symbols of our spiritual life. The particular kind of work is a small matter; the spirit in which we do it is the all important thing. For the work of the world and the perfection of life it is just as necessary that some men be merchants as that other men be preachers; it is quite as important that there be farmers and mechanics as Sunday-school teachers and missionaries. I am ready to affirm on the authority of this great Christian truth that it is just as Christly a thing to be a good lawyer as to be a foreign missionary; it is just as noble a thing to be a good mechanic as to be a teacher of the Bible. Aye, and it is just as sacrilegious a thing, just as much a blasphemy against God, for one to pervert his store into a place of selfish gain as to turn the church into a place of trade; it is just as wicked a thing to be dishonest as a mechanic as to huckster the Gospel; it is just as un-Christian a thing to misuse the law as to sell the truth of God.

3. In this truth we see also that believers are called to live the sacrificial life. Ye are a holy priesthood, all ye who have taken the Lord Jesus as your High Priest, to offer up spiritual sacrifices to God. There is no truth more important in these times; there is no truth which needs to be burned into the hearts and consciences of men more deeply than this. Remember that the essential idea of sacrifice is the surrendered will, the obedient heart, the consecrated affection. We are all ready to admit that the missionary should live a self-denying life; we are ready to say that the pastor should be willing to sacrifice himself for the Kingdom of God. But most people stop right here, and so miss the great truth of God for their lives. They do not see that there is an equal responsibility upon all believers to live this self-denying, priestly life. Every man's life is a priestly and sacrificial work,

or should be. "Ye are a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ." Every man's work furnishes him the opportunity for doing this sacrificial work in the world. The moment we see this the whole duty of life becomes plain, and life takes on a new meaning. All men who have entered the Kingdom of God are called to live and work and pray for that Kingdom. Through all their work must run the self-denying, sacrificial spirit like a thread of gold, making the whole life sacred unto God. We are not our own, we are bought with a price; therefore we are called to glorify God in our bodies and our spirits which are His. This means that whatever our work may be, whether driving the plow, or sweeping the room, or weighing sugar, or teaching a little child, we bear a divine commission and honor the will of God, whose we are. The merchant has no more right to use his talent of money-making for his own glory, than the missionary. The citizen is no more free to vote his likes and dislikes than the preacher to preach only the truths he prefers. The lawyer has the same calling to seek the Kingdom of God and its justice in his profession as the city missionary, who labors among the outcasts of the street. Every believer is called to be a priest, and to offer up spiritual sacrifices to God; the particular form of the sacrifice depends upon the kind of work he does in the world. But his daily work is his priestly work. Would God that our men of affairs might remember that they are bought with a price; that they are not henceforth to live unto themselves, but unto Him whose name they bear. This truth is needed to-day to save men from engrossment in material things. The passion for money seems almost to be the ruling passion in our day and land. And money is prized for its own sake, for the advantage it gives, for the pleasure it will buy, and the ease it affords. A pastor of large experience said that he had seen men reclaimed from all sorts of passions and vices, except one—avarice; that when once

this passion gets enthroned in the human heart, it is almost never eradicated. The Church needs to proclaim this truth—that whatever a man does, he is to do as unto the Lord, that his work in the world is a priestly service —till it finds recognition and acceptance with all who profess and call themselves Christians.

The frank and full recognition of this truth will work a change in the life of the Church and will inspire men to make sacrifices for the sake of the Kingdom. The fact of sacrifice is almost a lost art in the modern Church. Look at the Church to-day, made up of well-dressed, and self-satisfied men and women, cherishing the hope of heaven, grateful for the blessings they enjoy, but wholly unwilling to make any real sacrifice for the sake of men. No wonder the Church is so weak; no wonder the progress of the Kingdom is so slow. There is a bitter truth in the word of a brilliant socialist that, "It is the uncrucified Christianity that sits in the church pews and speaks in the modern pulpit that is driving the passion for humanity into other channels than the Church." This is certain that nothing but a crucified Christianity can ever win the world unto a crucified Christ. Let this truth once more have its central place in the Christian system, and once more we shall have a generation of Christians holding their lives in service for men, offering up spiritual sacrifices to God and willing to spend and be spent in His Kingdom.

4. Last of all, in this principle we find a most urgent impulse to holiness of life. "Ye are a holy priesthood." The truth is plain without another word. Men tell us that the Christianity of our day lacks moral intensity. It seems so. So much of the religion of our time is nothing more than an easy-going good nature. There is no flaming passion for righteousness; no moral intensity and blood earnestness, no hungering and thirsting after righteousness in much of the current religion. We are called to a holy priesthood. Ye see your calling, breth-

ren. The holy is the devoted, the consecrated, the set apart. How many of us are thus set apart to do the will of God in the earth? Jesus was the Lamb of God, holy, harmless, and undefiled, who for us men and our salvation gave Himself as a sacrifice for sin. Many people stop right here, and so they turn this great truth of God into a fatal and dangerous error. They suppose that the holiness of Christ is a substitute for holiness in themselves; they accept His sacrifice as a substitute for any sacrifice on their part. To do this is to miss utterly the whole meaning of Christ's life and the whole power of Christ's cross.

Though Christ a thousand times
  In Bethlehem be born;
If He's not born in thee
  Thy soul is still forlorn.
The cross on Golgotha
  Can never save thy soul;
The cross in thine own heart
  Alone can make thee whole.

The great need of the Church to-day is a universal consciousness of our common responsibility, a common priestly consecration to the great work of Christ, a full-hearted self-sacrifice in behalf of the Kingdom of God. This consciousness filling the minds and hearts of a few fishermen and peasants in the early days of the Church sent them forth to live and to sacrifice in behalf of the coming of God's Kingdom. We need this priestly consciousness to save our men of business from the love of money and the selfish use of their powers. We need this priestly consciousness to inspire our public officials to braver living and more heroic service. We need this priestly consciousness to send us all to our common tasks in a more loving and self-sacrificing spirit. We need this priestly consciousness that we may all see the sacredness

of common things and may offer up sacrifices that are acceptable to God. The great need of our age is this spiritual conception of our common life. The great need of the world is a generation of Christians who regard all life as a spiritual ministry. The great need of the world to-day is priests who shall take upon themselves the burdens and woes of men and shall bear them upon their hearts before God. The world to-day needs intercessors, like Abraham over Sodom, who shall stand between God and the world, and shall plead for doomed men. The world needs priests who shall stand between man and man and class and class and bid them be at peace. The world to-day needs priests who shall look upon every duty in life as a sacred service and shall offer up spiritual sacrifices to God. The world to-day needs priests who shall put on the Lord Jesus Christ and shall walk before men in robes of purity and joy.

ULTIMATE AUTHORITY IN MORAL TRUTH.

By Ryland Knight, Th.D., D.D., Richmond, Va.

One of the characteristics, if not one of the causes of the period of transition through which we are now passing is the diffusion of what may be roughly called the scientific spirit. Men are interested to know, and assume the right to know, what makes the wheels go round. This assumption is not confined to any sphere of inquiry or any class of men. Our scientific, economic, political, social, educational and religious creeds are alike summoned before the bar of the common man and required to give a reason for the faith that is in them. Professor Coe truly says that "in view of the influence of tradition and authority in other times one may well be astounded at the extent to which untrained men assume to think about the profound problems of human destiny."

Lamentations that men no longer listen to erst-while authoritative voices are a twentieth century commonplace. But the loss of potency in the editorial column, the lack of an authoritative voice in the pulpit are not so much a change in editor and preacher, as in reader and hearer. And Romanist misgivings concerning an infallible Church are balanced against Protestant questionings concerning an infallible Book.

Because the commanding voices of yesterday no longer speak with unquestioned authority, and questionable authority is not authority at all, we are face to face with this problem: Is each man absolutely a law unto himself? If not, where is the authoritative voice, where is the court of final appeal? What is the ultimate authority on questions of moral truth? It is that problem which this paper essays to consider.

Authority is of two kinds, inherent and extraneous. These terms are sufficiently self-defining. A crude illus-

tration of the two types is the familiar story of the new teacher who was asked by the board of trustees whether he taught the round or the flat theory of the earth, and who answered promptly, "Which do you prefer?" Inherent authority was a question of fact. Extraneous authority depended on a majority vote. Here as elsewhere the verdict of extraneous authority is easier to ascertain and easier to follow. Questions of truth are frequently elusive and difficult of solution. Extraneous authorities are usually loud-voiced and dogmatic. Moreover, they have the power of excommunication.

Mental and moral indolence cries out for an authoritative voice. And mental and moral indolence is a common racial heritage. You recall the familiar statement of Huxley, "I confess that if some power would agree to decide for me what is right and enable me to do it on condition of my being wound up like a clock every morning, I should instantly close with the offer." Needless to add, this was hardly Huxley's normal attitude of mind.

But we cannot be wound up like a clock. And we must not follow an extraneous authority which cannot justify its right to speak. We must therefore examine the credentials of claimants to the throne. Unless in truth we hold that there is no finality anywhere, that we drift blindly on an uncharted sea. Then ours is the creed of despair, "Let us live on our doubts and do nothing." What then is the authority extraneous to truth to which truth may appeal for an endorsement which shall be final?

Perhaps the extraneous authority which to-day finds the greatest number of thoughtful advocates is the authority of the individual. So Royce, "My duty is simply my own will brought to my clear self-consciousness." And again, "In one form or another this fact that the ultimate moral authority for each of us is determined by our own rational will, is admitted even by apparently extreme partisans of authority." This statement is un-

doubtedly correct to this extent, that each man must necessarily determine for himself upon what basis he shall conduct his life, or in other words, what he shall hold to be true. Even if he determine to hold true whatever another shall declare, his is still the determination.

But surely all that we can possibly mean here is that the individual recognizes truth. That he, for himself, is the court of final resort whether he shall hold a thing to be true. No one believes that his verdict makes it true. No one believes that his is the final judgment as to its intrinsic truth. He can not be considered ultimate in any sense. Sabatier confesses that the individual is not the final court of appeal when he says, "While tending to individuality the world tends neither to anarchy nor to disaster. Individuality does not exhaust the phenomenon of consciousness. In every consciousness there is a new principle of unification. * * * Solidarity, which in nature is a ruthless fact, becomes in the realm of spirit a moral ideal, a holy obligation." If solidarity is a holy obligation the individual is not ultimate.

But this I hold: That the man who loyally sets himself to find that which is true in order that he may do it, shall with utmost certainty come to know the truth. Or to use an older phrase, If any man is willing to do His will, he shall know of the teaching whether it be of God.

May we find in the Church the end of our quest? The Church here means one of two things, either the Church universal or the Roman Catholic Church. The first is an intangible entity, a tribunal no one has found, and if found incapable of rendering a verdict. As to the second: The doctrine of the infallibility for the Roman Church, or for its head, the pope, rests either upon decree or upon proof. If upon decree, then the Church or Church Council has declared the Church or its head infallible and we have a vicious circle. If the claim rests upon proof, then the Church admits its claim to be infallible at the bar of reason and reason becomes the ultimate authoriy.

To-day many if not most enlightened Romanists regard the infallibility of the pope as a convenience of church government. He is ultimate as the United States Supreme Court is ultimate in the sense that in the set system of government there is no appeal from his decision.

But it is asserted that the Bible is the ultimate authority. It is the inspired truth of God. If the Bible is to be ultimate, the question immediately arises, What is the Bible? The Quinisext Council, Catholic, decreed that the epistle of James was canonical. Martin Luther, Protestant, declared it was "a veritable epistle of straw." Shall we follow the Catholic Council or the Protestant reformer? And must we wait until that question is settled before we are allowed to declare that "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

But granting that the canon is known and closed, on what ground is the authority of the Bible asserted? There are several answers. One is that the Bible itself makes this claim; that is it lifts itself to its place of authority by its own boot straps. A second is that the Fathers, or the Church, or tradition have so accepted it; which of course is merely a substituting of the question of the authority of the Fathers for the question of the authority of the Book. A third answer is that investigation has proved its claim; that it has met every test and come out unshaken. But granting that it has met the tests of yesterday, if this be its only claim to power, what proof have we that it will meet the tests of to-day? Is our ultimate authority at the peril of every new ray of light? Shall we live in fear that our Achilles has a vulnerable heel?

The only other answer is the splendid answer of Coleridge, "In the Bible there is more that finds me than I have experienced in all other books put together; the

words of the Bible find me at greater depths of my being: and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit." But the words of Coleridge if accepted surrender the claim of the Bible to be ultimate authority. As a matter of fact those who hold most loyally to an infallible book as the court of last resort rest the claim on their conviction that the Bible is the inspired and inerrant word of God, so that even of their own assertion the ultimate authority is not the Bible, but the Giver of the Bible.

We go back then step by step from one court to a higher until at last we reach the throne of the Eternal.

But the authority of the Divine voice is the authority of character. Take from God the attribute of righteousness and He is shorn of His right to command. It may be recalled that in 1631 a careless King's Printer issued the so-called "wicked Bible" in which the word "not" was omitted from the seventh commandment. Let us imagine this to be the only Bible which had come down to us. Immediately we would say "There is some mistake. God issued no such command." But if some one had insisted that because it was in the Bible it was God's law, then the answer would be, If God issued such a command He no longer speaks with authority. Even Omnipotence has not the power to enforce unrighteousness. To attempt it is to abdicate His character and to abdicate His character is to abdicate His throne. So then the familiar query, Is it right because God commands it, or does God command it because it is right, is not an idle play on words. He can command only that which is right. With all reverence be it said He has no authority to command unrighteousness.

So then this supreme extraneous authority is not ultimate. We go back of the final external voice. And we are forced to the conclusion that the ultimate authority is not extraneous at all, but inherent in truth itself. This authority moreover inheres not in truth in the abstract,

not in some vague absolute, but in specific truth. Each concrete truth in the moral realm speaks in its own inherent authority.

In other words when we ask Truth by what authority it speaks, it deigns us no reply. It stands alone, secure, unsupported, without desire of credentials, without need of defenders. It is no more concerned to be buttressed by our little props than are the eternal hills. It stands in its own strength. It shines with its own radiance. It draws by its own winsomeness. It subdues by its own irresistible power.

Of course this does not mean that extraneous authority is valueless. On the contrary it has great value. All the knowledge, beliefs, ideals of childhood are accepted on extraneous authority. And extraneous authority which has proven trustworthy in our own experience or in the experience of mankind brings its own cogent weight. "None may with impunity isolate himself from his race and his social cradle." Our ancestors were not all fools; and that which sufficiently commended itself to them to be incorporated in hoary creeds, and confessions of faith is not lightly to be cast away. The traditions of the elders may sometimes transgress the commandment of God, but so also may the innovations of the youths. Professor Royce very wisely says, "Whenever I have most carefully revised my moral standards, I am always able to see, upon reviewing my course of thought, that at best I have been finding out, in some new light, the true meaning that was latent in old traditions. Those traditions were often better in spirit than the fathers knew."

Of the Bible, let Sabatier speak: "What can we say of the Bible which would not fall short of the reality? It is the book above all books, light of the conscience, bread of the soul, leaven of all reforms. It is the lamp that hangs from the arched roof of the sanctuary to give light to

those who are seeking God. The destiny of holiness on earth is irrevocably linked with the destiny of the Bible."

But extraneous authority, though valuable, is not final. It is noteworthy here that Jesus never appealed to extraneous authority. Three credentials were recognized among His own people: The credentials of the rabbinical courts, of the Scriptures, and of signs. The first of these He never sought, and to the others He never appealed. When the Scribes desired a sign from heaven as a proof of His right to teach, He answered, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet;" namely, that the men of Nineveh who heard and received the truth and repented, condemned this blind and hardened generation who loved darkness rather than light.

And His use of Scripture strikingly shows that He believed not in its extraneous authority but in its inherent power. One illustration will suffice. He quotes a verse from the book of Deuteronomy and proclaims it the first and great commandment of the law. Another verse from the same book he quietly sets aside as fitted only for those who were hard of heart. And he acts in each case without argument, knowing that truth's inherent authority would justify His deed. Jesus indeed sounds the death knell of extraneous authority as ultimate in religion when he says, "God is a Spirit, and they that worship Him must worship in spirit and truth."

This conviction of the inherent authority of truth gives us the freedom of faith. We are at liberty to seek, to inquire, to test, to explore, because we know there is no danger of our upsetting truth. After all, the highest type of faith is not that which rides secure in the haven and sings the praises of the anchor, but rather that which dares to hoist and away, trusting the ship, trusting the sea, trusting the God of the storm.

Night and black skies
Above the brave ship tossing on the foam;
And yet I know somewhere the harbor lies
Radiant with love and home.

This conviction of truth's inherent authority gives us also a superb confidence, a confidence not in ourselves, or our syllogisms, or our system, but a confidence in truth itself. If truth may be shot to death if it lifts its head above the battlements of logic which we have built, we must consider our bulwarks indeed. If truth may be routed unless extraneous authority shall ward off the enemy, we must marshall all the heavy guns of our reasoning. And if one of our guns is spiked or one of our fortresses is vigorously assailed, let us sound the alarm for the sake of truth.

But, says Irving Bacheller, "Truth is a great wrestler. She needs opposition to develop her strength." This is as it ought to be. Gold is not afraid of the fire, nor the diamond of the light. Truth endures. Whether Galileo shall recant or not, whether John Huss shall be burned or not, truth endures. It is not afraid of the scoffers and the skeptics, nor of the self-styled defenders of the faith. It welcomes the light of history and discovery, and learning and investigation of scholar and critic. Truth endures. It is eternal. Why are ye fearful, O ye of little faith?

We therefore are not defenders of the truth, but heralds of the truth. It is ours to proclaim and not to prove. We do not need to argue or to bolster, "but by the manifestation of the truth to commend ourselves to every man's conscience in the sight of God." And the truth thus proclaimed will accomplish its own destiny. It will find men and fit men and abide. This was the marvelous confidence of Jesus of Nazareth. With an almost careless hand He flung His precious truths upon the breezes

of the Galilean hills, and said, "Heaven and earth shall pass away, but my words shall not pass away."

This positive proclamation of unprovable truth because of a superb confidence in truth's inherent power, fulfills the mission of the Church and supplies the hunger of the world. To speak truth and dare to trust it, not because I say so, not because a council says so, not because a creed says so, not because a book says so, but because it is eternal truth, this is to teach as one having authority and not as the scribes.

The self-evidencing power of truth is one of the most valuable assets of the true religion. When we turn to our experience we find that the great truths on which we build are believed by us entirely apart from any extraneous authority. And because we also believe, we dare to trust these fundamentals to the world unproved.

The Seminary student, and sometimes his congregation, wades through the ontological, the teleological and other polysyllabic arguments for the existence of God. Whom did they ever convince? What have they ever proved? And how puny and futile and absurd they all seem beside those confident, unbuttressed words of Jesus, "When ye pray, say Our Father."

So also of Jesus Himself. The historical facts of His life are of course to be ascertained as are any other historical facts. It may be well to say parenthetically that much confusion arises because the distinction is not clearly kept in mind between historical fact and moral truth. Testimony is needed to prove that a murder has been committed; none, however, is necessary to prove that murder is a crime.

But what of the claim of Jesus to be the Son of God? What of His claim to be the Saviour and Sovereign of the soul? Must we revert here to some proof-text? Dare we build upon the foundation of our logic? Is the issue determined by a majority vote for *homoiousios* or *homoousios?* Or, shall we not be willing to rest the claims

of Jesus where He Himself rested them? Shall we not send His own message to every prisoner of doubt, "Go tell John the things you have seen and heard"? Shall not the Pharisee of to-day be answered as he was answered nineteen hundred years ago, "The works that I do bear witness of me"? Shall we not be willing to trust Him to men as He trusted Himself to men until, through knowing Him, they shall say, "Thou art the Christ, the Son of the living God"? Can we improve on the message of the disciple whom Jesus loved, "That which we have seen and heard declare we unto you that ye also may have fellowship with us"? Is not the living Christ in the world to-day His own self-sufficing credential? Henry Drummond has supplied the phrase, "Religion said 'Christ our Life,' Theology said 'Christ our Logic.'" And it is Life and not Logic, Religion and not Theology which will win the world.

From this viewpoint, the truth of the Bible, its inspiration, and what is more vital, its inspiring power, depend not on a proof text here and there, not on the decree of some church council, but truth as revealed in the Bible becomes its own sufficient advocate. It can stand alone. It has no need of Uzzah's steadying hand. In fact, just in so far as it cannot stand alone, to that extent it is not true, no matter what extraneous authority shall bolster it.

A Christian missionary stands before an intelligent Hindu, with a New Testament in his hand. He is urging the Hindu to accept its teaching. "Upon what ground?" asks the Hindu. "This," says the missionary, "is the word of God." "So says the Mohammedan of the Koran." "But millions of men attest its power." "The Koran has as many witnesses." "But God guided these writers; holy men of old spake as they were taught by the Holy Spirit." "But," says the Hindu, "has not the Koran greater claims? The original text is even now in heaven, a 'well-guarded tablet.' The angel Gabriel

brought the words piecemeal to Mohammed on a silken scroll and Mohammed copied them for the world." "But," says the missionary, "this book tells of Jesus, the supreme revealer of God." But the Hindu replies, "Islam teaches that Allah is Allah and Mohammed is his prophet." What is left for the missionary to say? Nothing, save the only thing he ever had: Take the New Testament and the Koran and accept that which speaks to your deepest need.

"I like Christianity," said Arthur Hallam, "because it fits into all the folds of one's nature." Truth's fitting power is its inherent authority.

THE CHALLENGE OF THE NEW CHINA.*

By Rev. H. W. Provence, Th. D., Shanghai, China.

The oldest civilization in the world is the Chinese. The newest government in the world is the Chinese. The most significant event of the present century is the overthrow of the Manchu dynasty and the establishment of the Republic of China. That infant republic with a constituency of some four hundred millions occupies the centre of the world's stage to-day, and the astonished eyes of all the nations are watching eagerly for the next act. Every thoughtful man of large vision is interested in the wonderful transformation now going on in eastern Asia. There dwells one-fourth of the human race. There lie the most extensive undeveloped resources of the earth. There is the world's greatest mission field. And the most insistent call to the forces of Christianity to-day is the Challenge of the New China.

1. I have called it the New China. Yet to the traveler from the West one of the most distinct impressions produced by a visit to that country is one of age. The cities are old. Their walls exhibit everywhere the corroding touch of time. The bridges are old. Centuries ago Chinese builders perfected the arch, and the massive stone bridges so characteristic of the country have never been surpassed in grace and strength. The pagodas are old. There is no more striking feature of a Chinese landscape than these great crumbling towers of brick and stone, deserted save for the occasional visit of the sight-seer and the birds that build their nests in the crannies of the walls. The temples are old, and Ichabod is written over their doors. The very landscape is old. China's naked and rugged hills bear silent testimony against the generations of long ago that robbed them of their verdure and left them to be stripped of their very soil by the rains that should have made them blossom with beauty. The

*Missionary address before the Southern Baptist Theological Seminary Commencement, May, 1912.

customs are old. Throughout the land to-day the people are threshing grain as they did in the days of Abraham. Their fields are cultivated with the same kind of plows that Elisha followed. Their marriages are arranged by the same method that has prevailed for centuries, with just as little thought of the mating of human hearts and with the same tragic results in a loveless family life. There is no more potent influence in Chinese social life than ancient custom.

Yet in the profoundest and truest sense there is to-day a New China, vitally different from the old.

(1) One of the most obvious differences between the China of a generation ago and the China of the present is the new industrial activity. The railroad is a new thing in China. The first railroad in the Empire was built by the British and ran from Shanghai to Woosung, a distance of some twelve or fourteen miles. That caused such consternation in the hearts of the Chinese people that they bought it and tore it up and carried it off,—rolling stock, rails and all—and dumped it on to an island in the sea, where it was left to rust and rot. Now there is a better railroad over that same right of way, and trains are run every hour during the day. Thousands of miles of railroad are already in use. A great trunk line is under construction from Peking, the capital, in the north to Canton, the largest city in the country, in the south. For some years it has been in operation as far south as Hankow, the future Chicago of China. The shriek of the locomotive is startling many a drowsy district into new activity. Elegant vestibuled electric lighted express trains, with sleeping and dining cars, are thundering through the heart of the oldest nation on the globe, shaking not merely the dust of ancient kings but the life of the present generation. Thousands of young men, whose fathers and grandfathers were never out of sight of their native hills, are traveling on these trains, going to great cities like Shanghai and Hankow, where they see for the

first time immense cotton factories, silk filatures, flour mills, iron works, docks and ship-yards, all equipped with the best and most modern machinery from Europe and America. They have come into a new world and caught new visions. They have heard for the first time the hum of machinery, which is the marching music of the new day that is dawning. Multitudes of them will soon join the ranks of the new industrialism, which is destined to work a mighty transformation in the economic life of China.

(2) Of more profound significance to the future of China is the new intellectual awakening. The Chinese have always been a people of large native mental ability. They have honored scholarship as no other people ever did, making the attainment of a literary degree the essential requirement for official position. For centuries China has been an intellectual aristocracy. While others have had their military aristocracies, in which the great soldier was the idol of the people; or their aristocracies of birth, in which the man of royal lineage had an easy path to power; or their financial aristocracies, in which the kings of commerce were the power behind the throne and the envy of the people, the Cinese have had an aristocracy of brains, in which the man of humblest origin could rise by sheer intellectual merit to the highest offices in the Empire. And the dream of the ambitious youth was of a golden day when he should pass with honor the severe literary examinations and receive the coveted degree. For in Chinese society the man of the highest rank is the scholar. The Chinese reason that it is intellect that distinguishes man from the lower animals and makes him superior to them all, and so the highest order of man is the one with the highest order of intellect, the scholar. Thus the life of each generation has been moulded by the ideas of a comparatively small number of educated men.

Why then has China, which was once so far ahead of the West, fallen so far behind in the march of progress?

Chiefly because of the very learning she has cherished. The education of the Chinese scholar has been confined to the mastery of the Confucian classics. Now Confucius was a great ethical teacher, but he knew practically nothing of general history, or political economy, or philosophy, or science, or religion. He was a worshiper of the past. He gathered up the teachings of the sages who had preceded him, and crystallized them into a system of moral philosophy which has dominated the thinking of the Chinese people for over two thousand years. The whole nation has been looking backward. Now the nation whose golden age is in the past will never make any golden age in the future. The old man may look back toward the morning of his life and seeing the eastern sky gilded by the reflected glories of the setting sun he may dream of the good old days; but the young man who does that is foredoomed to failure. The man or the nation that makes a success of life is the one that dreams of a better day in the future than any in the past, and determines to realize it. While the nations of the West have been pressing forward toward a goal not yet achieved China has been sitting in satisfied retrospection of the only goal she knew.

But within the last few years new ideas have begun to circulate among her people. The impact of western civilization has shocked her out of her complacent indifference. The war with Japan startled her into a realization of her own weakness and set her to inquiring for the cause of that weakness. Hundreds of her brightest young men have been educated in western countries and have returned home with a radically different outlook upon life. A few years ago Chang Chih Tung, one of the greatest viceroys in the empire and a scholar of the first rank, wrote a remarkable book, in which he strongly condemned China's blind adherence to the old methods and maintained the fundamental necessity for the dissemination of western learning. That book had a circulation of

something like a million copies, and its influence was very great.

But the fundamental cause of the new intellectual awakening is the missionary educational movement. The missionaries have gathered thousands of the young men of the country into Christian schools, where they have studied the great movements of the world's history, and learned something of the marvelous development of modern science and its application to the problems and necessities of human life. In these schools and in the Christian churches they have learned the dignity of man. They have also caught a vision of a larger and richer life for the individual and for society. Thus among the leaders of the nation there has been a growing dissatisfaction with the old educational methods. This culminated in the famous edict of 1905, which abolished with a stroke of the pen the ancient system of examinations in the Confucian classics and provided for the establishment of a great modern educational system throughout the Empire. That was one of thes most revolutionary edicts in the history of China. Until then the doors of the Empire had been almost closed against the learning of the West. That edict lifted the doors off their hinges and threw the Empire wide open for the entrance of the missionary teacher. So that we face in China to-day the most dazzling educational opportunity in the history of missions.

(3) At the same time there is in the hearts of the people a new moral impetus.

This is manifested in the enlarging interest in efforts for the physical, mental and social emancipation of woman. One of the great curses of Chinese womanhood is the cruel custom of foot-binding, which has crippled millions of healthy girls in all classes of society and condemned them to a stunted life. Despite the excruciating agony which these children suffer, their parents have been slaves to a social code which declares that natural

feet are a disgrace. The Chinese have a saying, "For each pair of bound feet there has been shed a tubful of tears." Yet until recent years it was impossible to arouse in the Chinese mind any practical sympathy for these millions of innocent sufferers. But under the leadership of the Natural Foot Society, with the cooperation of missionaries all over the land, the campaign against foot-binding has made very encouraging progress during the last few years, especially in the cities and among the higher classes. The tide of public sentiment has turned. "To-day women are taking the bandages from their own feet and letting their daughters grow up with natural feet. Men are making speeches and writing articles on the evils of foot-binding. The younger generation of men are demanding that their wives shall have natural feet." This movement will doubtless be greatly accelerated as a result of the recent revolution.

The most impressive evidence of the desire for the elevation of woman is the popularity of the new girls' schools. Previous to 1900 China did nothing for the education of her millions of girls. Confucius had said, "Women are as different from men as earth is from heaven. * * * Women indeed are human beings, but they are of a lower state than men and can never attain to full equality with them. The aim of female education, therefore, is perfect submission, not cultivation and development of the mind." This was the prevalent opinion throughout the Empire, and the missionary schools for girls had to batter down an immense wall of prejudice before they could make much progress in China. Now the old prejudice has disappeared. There are hundreds of government and private schools, conducted entirely by Chinese, which are training thousands of girls, especially those from the upper classes. So sudden has been this change of attitude and so widespread is the desire of parents now to give their daughters a good edu-

cation that it is impossible to supply the demand for competent teachers.

No one who is not familiar with Chinese life can appreciate the tremendous significance of these facts. The old order is passing away, never to return. Despite her seclusion and her ignorance woman has had a profound influence in the Old China; but now that the ancient shackles are falling off and men who have hitherto regarded their wives and daughters as little more than servants are beginning to realize the importance of giving them the benefits of the best culture, we may confidently expect to see a higher order of womanhood, and a higher order of manhood, in the New China. For this growing interest in the emancipation of woman is the result of a profound moral force which is operating in Chinese life, and which promises to transform the social code of the nation.

Another manifestation of this new moral impetus is the anti-opium movement. Opium smoking is the most insidious and destructive vice of the Chinese people. It has a peculiar allurement for them because their lives are so commonplace and devoid of interest. By condemning woman to an inferior position, depriving her of all opportunity for mental and social culture and rigidly forbidding all companionship between men and women the Chinese cut the nerve of the highest social enjoyment and deprived themselves of one of the most stimulating influences of life. The masses of the people find little respite from the ceaseless and exhausting struggle for existence. It is not surprising, therefore, that immense numbers of them have sought relief from the dreary monotony of life in the seductive fumes of the opium pipe. Six years ago the Chinese were consuming twenty-two thousand tons of opium in a year. It is estimated that twenty-five millions of the people were smoking it. In one province three men out of four were said to be smokers. In some districts it was declared that nine-

tenths of the women above the age of forty smoked opium. This terrible vice was sapping the vitality of the race and dragging the nation down to ruin. All efforts to check its spread seemed futile. The business was so lucrative that large sections of the country were given up to the growing of the poppy, with a consequent decrease in grain production which made the problem of food supply an increasingly serious one. Each year the relentless monster seemed to tighten his grip upon the unhappy people.

Finally the Anti-Opium League presented to the throne a strong memorial, signed by 1,333 missionaries, begging that something be done to check the ravages of opium. In response to this memorial the Empress Dowager issued the famous Anti-Opium Edict of September 20, 1906, commanding that the growth, sale and consumption of opium should cease in the Empire within ten years. From that day until now the war against opium has been waged with unwearying vigor and with astonishing success. For some time the outside world openly scoffed at what it was pleased to call China's paper reform. The British government claimed that the edict was merely a blind to induce them to stop importing opium, so that China might raise the whole supply at home and thus reap all the profits of the business herself. The effort to enforce the edict immediately aroused the opposition of powerful vested interests. The importers, the growers, the dealers, and thousands of those addicted to the use of the drug did all in their power by entreaties and threats and bribery to prevent the success of the reform. It has been a gigantic struggle, and the end is not yet. But even the most sanguine of China's friends have been surprised at the victories already won. Take this testimony from Bishop Bashford, for example: "In the winter of 1904-05, traveling for thirty days in the Szechwan Province, I saw one-third of the arable land devoted to the poppy. The opium evil

was the most discouraging fact in China in 1904. Last winter (1910) I traveled over the same roads in the same province and did not see a single poppy growing. Doubtless some opium is grown in some out-of-the-way places, and Chinese merchants foreseeing the shortage bought and buried vast quantities of opium which they are now selling. But the fact that while the consumption of opium has decreased yet opium is selling for five times as much as it brought two years ago, shows that there has been a vast decrease in its production throughout the Empire. Upon the whole, the opium reform is the most encouraging fact in China in 1910."

The essence of that statement can be duplicated from the testimony of many others, missionaries, business men and officers, who have seen with their own eyes the remarkable change in the opium producing districts. In hundreds of cities the opium dens have been closed. There have been many determined raids on these resorts, followed by spectacular public bonfires in which the pipes and other paraphernalia of the business were destroyed. Even more remarkable has been the unrelenting determination to stamp out the opium habit in official circles. Some of the royal princes themselves have been summarily removed from office, and in the army both officers and common soldiers have been beheaded because they did not give up the pipe. No nation has ever made a more persistent and successful struggle to rid itself of a great national vice. And this has been possible only because of a new moral force which is leading the people to take more interest in the welfare of their follow men.

Another manifestation of this same force is the new spirit of patriotism. One of the things that most impressed the traveler of former days was the lack of public spirit among the Chinese. The desperate struggle for existence among the masses of the people intensified their natural self-interest and made them indifferent to the public welfare. The dense ignorance that so widely

prevailed contributed to this indifference. There were no newspapers and no public meetings for the discussion of community interests. Consequently the vast majority of the people gave themselves little concern about such matters. They did not think beyond their family or their clan. There are evidences of this throughout the land, especially in the more unenlightened districts. Good public roads are practically unknown. The canals are dumping grounds for all kinds of refuse. The roofs are generally without gutters and pour their rain water upon the head of the luckless pedestrian in the narrow streets. All this is due to an exclusive self-interest. It isn't my road; why should I spend money or labor to improve it? It isn't my canal; suppose it does become so filled up with rubbish that traffic is impeded. I am not a boatman; it doesn't inconvenience me. That roof is mine, it's true; but the water pouring from it doesn't bother me; I am in the house!

To a mind with such habits of thought the idea of patriotism is extremely hazy and remote. All the more surprising, therefore, is the spread of patriotic sentiment within the last few years. The indignant protest against the brutality of the American immigration officers towards Chinese gentlemen traveling in this country, a protest which was emphasized by a widespread boycott of American goods that resulted in the change of our immigration regulations, was due to this new interest in the welfare of their fellow countrymen.

Another aspect of the new patriotism is the opposition to foreign capital. During the last few years European and American capitalists have found it much more difficult to obtain mining and railroad concessions, and some of those previously granted have been revoked. The efforts of the imperial government to force foreign loans upon some of the Chinese railroad companies have met with the most stubborn resistance. And the terms of recent loans have given a larger measure of control

to the Chinese. The best friends of China believe that this opposition to foreign capital is a mistake. They declare that a wiser policy for the Chinese would be to avail themselves of all the financial assistance they can get for the development of the vast resources of the country. But the point of interest is that the people are afraid of the infringement of Chinese sovereignty. The slogan of the new patriotism is, "China for the Chinese."

It is an evidence of the vital relation of Christianity to the awakening national spirit that this same jealousy of Chinese rights is manifest in the churches. Already some of the episcopal bodies, whose control is vested in a foreign head, have found themselves confronted with serious problems of ecclesiastical administration. And we hear one of the leading missionary bishops declaring before the Edinburgh Conference that "we should concede a large measure of local autonomy to the Chinese churches." It is pleasant to see the progress the good bishop has made in the direction of the Baptist position.

The crowning evidence of the new patriotism is the wonderful revolution which has recently astonished the world. For nearly three hundred years China was under the control of the Manchus, a foreign dynasty. After the death of the Empress Dowager, a strong but unprincipled woman, the conduct of the government was characterized by weakness and vacillation. The ablest men were dismissed from office on one pretext or another, and the reactionary party was in the ascendancy. But the spirit of reform had grown too strong to be overcome. The leaders of the progressive element became more and more impatient at the delay in establishing constitutional government and the obstacles thrown in the way of the provincial and national assemblies. Finally the storm broke. And the slogan, "China for the Chinese," was combined with another, "Down with the Manchus." The whole world is familiar with the result. Whatever may be the ultimate outcome, one thing is certain; we have

seen the dawning of a new day for the oldest nation of the earth. There are many difficult problems for the new republic to solve, and she will need wise and generous help from her friends; but the most significant and hopeful fact is that we face to-day a New China.

2. I have spoken of three aspects of this New China —the new industrial activity, the new intellectual awakening, and the new moral impetus, which has manifested itself in the movement for the emancipation of woman, in the anti-opium campaign and in the new patriotism. Corresponding to these is the three-fold challenge to the Christian world. Let me outline this as briefly as I can.

(1) Shall the industrial life of the New China be dominated by materialism or by the principles of the gospel? The Chinese philosophy of life is strongly materialistic. The spiritual world is dim and distant. The people are engrossed with earthly things. And what impresses them most profoundly as they come into contact with western civilization is its marvelous material development. This is something they can see, and something that appeals to their practical minds. It would be easy for them to conclude that this alone has made the West what it is. But have the Christian nations no nobler message than this for the New China? Is there nothing more majestic than machinery? Is there nothing grander than gold? Upon the answer to that question hangs the destiny of millions of toiling men and women in the East.

(2) Shall the awakened intellect of the New China be shrouded in the mists of scepticism and agnosticism, or shall it be led out into the clear light of truth? We have seen how China has turned away from her exclusive devotion to the Confucian learning and is reaching out eager hands after the learning of the West. That learning she is determined to have. The vital question is, Who is going to give it to her? Already the presses of Japan are flooding China with sceptical literature. Hundreds

of Japanese teachers, most of them indifferent or opposed to Christianity, are employed in the new government schools. If the Christian people of America had seized the splendid opportunity in Japan twenty years ago and supplied the men and the money to capture that Empire for Christ, the problem would be simpler in China to-day. Now we are compelled to fight not merely the discredited philosophy of a decaying heathenism, but the aggressive and self-confident forces of scientific agnosticism. It is a supremely critical conflict. The intellectual future of China depends on its issue.

(3) Shall the aroused moral forces of the New China wear themselves out in superficial reforms, or shall they be deepened and vitalized by the gospel of Jesus Christ and enlisted in the task of redeeming China from sin? The Confucian morality is utterly superficial. Possessing no doctrine of God it lacks the profoundest sanctions. Therefore it fails to grip the heart and the conscience. After two thousand years of undisputed sway in China it has left the people without any deep sense of sin. Now the remedy prescribed for a nation's ills will depend on the diagnosis of the disease. And the discouraging feature of the reform movement is that it has manifested no appreciation of the deep moral and spiritual need of China. Any program of national progress that ignores this need is sure to prove inadequate, for it halts on the threshold of the nation's profoundest problems.

3. What, then, shall be our answer to the challenge of the New China? It is a challenge we cannot ignore. The deepest instincts of our own Christian life, the welfare of millions of men and women now living and of other millions yet unborn, the larger interests of the kingdom of God, the constraining love of our divine Redeemer, all demand that we shall accept the challenge. We must take up the task that confronts us and perform it in a worthy way. That task is to extend the kingdom

of God throughout China. Too long already we have trifled with the work of winning China for Christ.

(1) If we are to achieve success we must have an adequate program. This colossal task will never be accomplished by haphazard effort. However faithfully this man or that may do his work in his particular place, he does not reach his highest efficiency unless his individual efforts are properly related to the larger work. And we shall not employ our forces in the most effective way unless we have a clear conception of what our task involves.

Fundamental in the plan to extend the kingdom of God throughout China must always be the effort to redeem the individual soul. Never can we afford to forget the essential isolation of the individual. Sometimes in our enthusiasm we speak of a nation's turning to God and dream of a conquest accomplished in a single battle. But men and women do not enter the kingdom of heaven by nations or by families. In the secret chamber of his own soul each man must meet God alone. And his deepest need in that solemn hour is a gospel that can banish the burden of guilt and enable him to look into the face of God and say, My Father. Only the gospel of the crucified Christ can do that. In that gospel we have the sovereign remedy for sin, and the primary aim of our work in China is to put that remedy within reach of dying men and persuade them to apply it, each man for himself.

But this does not complete our task. The gospel of Jesus Christ is not simply a provision for the salvation of the individual; it is also the remedy for social ills. The progress of the kingdom of heaven on earth is vitally related to social conditions. And the plan to extend that kingdom throughout China involves the transformation of society. This transformation is not to be undertaken in any iconoclastic spirit. It is not our business to occidentalize the Chinese. We are not concerned in the de-

velopment of a market for American machinery or American millinery; we are concerned in the establishment of a social order in which every man and every woman in China shall have the largest freedom for the development of Christian character. And whatever agency will contribute to the achievement of this purpose should be employed. It is a narrow view to maintain that we have discharged our whole duty when we have planted the good seed of the kingdom in Chinese soil. Rather should we realize that whatever we can do to improve the quality of the soil itself and produce an atmosphere congenial to the growth of the Christian life will contribute to a larger and richer harvest.

Nothing less than this two-fold purpose, to regenerate the individual and to transform society, can constitute an adequate program for the extension of the kingdom of God throughout China.

(2) The carrying out of this program requires an adequate method. In the history of Christian missions in China three general kinds of work have proved effective. It is impossible within the limits of my time, and quite unnecessary on this occasion, to undertake a thorough discussion of any one of these. Let me simply suggest a few things which are important to the success of our enterprise.

Prominent in the work of our Lord was the ministry of healing. And in a country like China, where all the doctors of the old regime are quacks, where nothing whatever has been known of surgery, where there is not even a word for hygiene, and cleanliness exists only in the vocabulary, there are strong humanitarian reasons for giving the people the benefits of modern medical science. But the chief reason for conducting medical missionary work is its evangelistic value. The missionary physician reaches many people who would be inaccessible to other missionaries, and the relief he is able to give to their suffering bodies tends to put them into a

favorable condition for ministering to their sin-sick souls. Many of his cures seem miraculous to people who have never heard of such things before. Thus they are readier to believe his wonderful story of a remedy for sin. Wherever the medical work is made strongly evangelistic it proves a valuable agency for the propagation of the gospel. And a wise missionary policy for China calls for the speedy enlargement of this work in every important center of Christian activity, and for the establishment of well equipped medical schools to train Christian physicians for the New China.

Nothing is of more fundamental importance than the direct evangelistic work. It is unfortunate that the term evangelistic as it is employed in the home-land usually conveys a much narrower conception than that which belongs to it in the discussion of missionary methods. Most people think of the evangelistic work as consisting chiefly, if not exclusively, in direct preaching of the gospel to the unconverted. In the early days of missionary effort that was more generally true than it is to-day. The scope of the evangelistic missionary's activities has widened as the work has grown. There are congregations of Christians who need to be instructed in the principles of the Christian life, and the missionary is usually best qualified by training and experience for giving this instruction. The native preachers need supervision and encouragement. They should be assembled periodically for the discussion of methods of work, for the study of the Bible and for spiritual uplift. The important work of itineration and colportage ought to be vigorously prosecuted. The inquirers must be carefully taught the plan of salvation. The whole field of Sunday School work and young people's training needs diligent cultivation. All this is included in what is called the evangelistic work. Now it is evident that this is essential to the success of the missionary enterprise. Whatever agency we may or may not employ, we must do everything pos-

sible to strengthen this department of our work. We must give it the very best equipment we can. We must provide suitable church buildings and chapels. We must put into it as many strong men and women as possible. Nothing can excuse the neglect of this work. The Chinese are quick to see where we place the emphasis. It is easy for them to place it anywhere else rather than on the purely spiritual, for they are practical and materialistic by nature. If we are to convince them of the urgency of giving the gospel to their countrymen, if we are to make the ministry attractive to the strongest and best equipped men of the New China, we must dignify the work of direct evangelism by a missionary policy that puts it in the very forefront of our activities. Several times recently I have met the suggestion that we should curtail our expenditures for this work and put the bulk of our money into other methods. Over against that idea let me set the opinion of one of the ablest commissions of the Edinburgh Conference, which after the most extensive inquiry and careful consideration of the facts declared, "There is little doubt that the opportunities of the hour and the deepest needs of China call for a larger number of evangelistic missionaries than of all other sorts combined."

The marvelous intellectual awakening in China within the last few years has given tremendous emphasis to the importance of Christian education. Never before in the history of missions have we faced such an opportunity to mould the life of a great nation. It is an opportunity that calls for Christian statesmanship of the highest order. This is no time for a short-sighted policy. Neither is it the time for a visionary policy. It is easy to be so dazzled by the splendor of the educational opportunity that we shall fail to recognize our limitations. The young men and women of the New China are going to get a modern education; but they are not going to get it in mission schools. The available sources of all the

mission boards of Christendom will not be sufficient for this. After all these years there are not enough Christian schools in America to educate our own young people. China will soon have a much larger student body than any other nation in the world, and nothing less than a gigantic system of government schools will be able to meet the demand. The most vital factor in that system will be the teacher. This is a fact of fundamental importance to our missionary educational policy. Instead of exhausting our resources in a fruitless endeavor to educate the whole nation we should make it our chief aim to furnish Christian leaders for the New China. This will require that our schools shall be of the very best quality, so that the men and women who go out from them will be fully equipped for the highest grade of work. They must also be definitely and positively Christian. We ought to be wise enough to learn some lessons of great value from the history of missionary education in India and avoid some of the mistakes that have been made there. We must put more emphasis on the relation of evangelism to education. Mission schools should be multiplied no faster than we can obtain Christian teachers, and in the more advanced schools especially we should limit the attendance of heathen students sufficiently to make sure that the dominant spirit of the student body shall be Christian. For the success of our educational efforts will depend not on the number of students who receive our diplomas, but on the number of men who go out from our schools with thorough training and with the highest Christian ideals. Our aim is to furnish the New China not simply with leaders, but with Christian leaders. And this will require a large and well balanced and aggressive policy of evangelistic and educational work. Such a policy ought to be thoroughly wrought out and adopted at the earliest possible moment.

One thing more is essential. In all our study of methods and with all our efforts to increase equipment and

multiply workers we must never forget that success comes not by might nor by power, but by the Spirit of God. The deepest need of the New China is not wealth, nor learning, nor power, but spiritual life. And this comes only from God and in answer to the prayers of His people. We shall render our highest service when we learn really to pray for China.

Yonder on the western shore of the Pacific lies a great yellow giant. Centuries ago under the hypnotic influence of the Confucian philosophy he fell asleep, and while he slept the world went marching by and left him far in the rear. During the past few decades a little band of men and women, inspired by the vision of Calvary and the command from the Galilean mountain, have been trying to arouse that giant from his slumber. Patiently they have injected the stimulant of the gospel until the beat of his sluggish heart has been quickened. A few years ago his dreams were disturbed by the booming of Japanese guns at Port Arthur. He opened his eyes and looked around in bewilderment at the rushing world. Now he is trying to arise and shake off the sleep of centuries, and in his weakness he appeals to us for aid. Our task is to help that struggling giant to his feet, to teach him the true philosophy of life, to show him that not wealth nor learning nor power is the secret of success, but that a nation's greatness depends upon the character of her people. Our task is to hold up before him the Christ of Calvary, until, as he gazes upon that wondrous sacrifice of love, his own heart may break, and his proud will bow in submission to the King of kings.

JOHN STUART MILL ON "NATURE."

By Rev. J. C. Hiden, D.D., Pungoteague, Va.

When a thinker of Mr. Mill's celebrity turns his attention to the subject of religion, and undertakes to ascertain, upon purely rational principles, the proper attitude for a thoughtful human being on this, the most momentous of all issues, it becomes important to us to learn what he may have to say, and on what basis his conclusions rest.

His "Three Essays" are on "Nature," on "The Utility of Religion," and on "Theism." They were published posthumously, not, as we are informed in Helen Taylor's preface, because the author was unwilling to meet the odium which "might result from the free expression of his opinions on religion," but because of the author's habit of keeping his works on hand for the purpose of revision, and of bestowing all the elaboration in his power upon the adequate expression of his conclusions. This explanation is perfectly satisfactory, as there is not the slightest reason for suspecting John Stuart Mill of cowardice in any form. The views set forth in these Essays were doubtless the deliberately formed opinions of a very able man, and as such I shall treat them in this review of the essay on "Nature."

The Rev. Mr. Cecil, a very thoughtful man, used to say that the last and most terrible device of the Devil would be the man, who, without malice, prejudice or partiality, should set forth the real objections to Christianity. I do not believe that such a man has yet appeared. Tom Paine is full of ribald and profane abuse. Voltaire was venomously malicious. Renan is not without his partialities, and even Mill, though never indecent, and never intentionally unfair, had evident and powerful prejudices against every form of organized Christianity extant in his day. To these prejudices, very early imbibed

from his father, can be traced many of the most serious errors to be found in these "Essays."

In defining "Nature," and in setting forth its relation to "law," the author goes astray on the threshhold. He says (p. 5) that the nature of a thing "means its entire capacity of exhibiting phenomena. And since the phenomena which a thing exhibits, however much they may vary in different circumstances, are always the same in the same circumstances, they admit of being described in general forms of words, which are called the *laws* of the thing's nature." Here is sad confusion. The "forms of words" are not called "the laws of the thing's nature," unless we are very careless in our speech, or else try to cover out of sight the very wide difference between phenomena, and the laws under which the phenomena occur. The phenomena do not "admit of being described as 'laws,' " unless we determine beforehand to ignore the causes of the phenomena, or else to confound causes with effects. Phenomena occur according to laws; but they are not laws. This statement is insisted upon here, not as a matter of verbal criticism, but because it involves a vital issue. If the phenomena are a law unto themselves, then the idea of a First Cause is no longer necessary to our thinking. God is legislated out of His own universe; religion is abolished, and philosophy is unthinkable.

Again: On page 14, we have: "The laws of motion and of gravitation are neither more nor less than the observed uniformities in the occurrence of phenomena; partly uniformities of antecedence and sequence, partly of concomitance." It is difficult just here to resist the suspicion that this is a convenient method of getting rid of a God. Kepler's laws were just as really laws before as after Kepler observed them. They had been in operation for countless ages before Kepler was born. The "uniformity" was produced, that is to say, it had a Will behind it. But Mr. Mill, by reducing law to a mere shred of itself—by making it to consist in "an observed uni-

formity"—easily gets rid of all this. This is not necessarily intentional sophistry. The author probably imposed upon himself; but the fallacy is none the less glaring on this account.

On pages 38-39 we have a notable coincidence of thought between Mr. Mill and Dr. A. T. Bledsoe: "The only admissible moral theory of creation is that the principle of good *cannot* at once and altogether subdue the powers of evil, either physical or moral; could not place mankind in a world free from the necessity of an incessant struggle with the maleficent powers, or make them always victorious in that struggle; but could and did make them capable of carrying on the fight with vigor, and with progressively increasing success. Of all the religious explanations of the order of nature, this alone is neither contradictory to itself, nor to the facts for which it attempts to account."

Now, Dr. Bledsoe, in his able and learned "Theodicy," after much discussion of the question: "How are we to account for the fact that God allowed sin to come into the world?" deliberately reasons to the conclusion that God could not prevent it; that it would have been a violation of the necessary attributes of God, if He had prevented it. I shall not here discuss this question, but simply note the very different results reached by these two thinkers, though they agree upon the general principles stated above.

Mr. Mill's conclusion is that God, if there be any God, is a Being of quite limited powers and resources, moral and physical; that He is decidedly not omnipotent. Dr. Bledsoe repudiates this view, and holds fast to the omnipotence of the Creator. He insists that the coercion of a free and responsible moral agent is no part of the functions of omnipotence itself, and that such coercion would be a moral contradiction in terms.

On page 39, Mr. Mill says: "Those who have been strengthened in goodness by relying on the sympathizing

support of a powerful and good Governor of the world, have, I am satisfied, never believed that Governor to be, in the strict sense of the term, omnipotent. * * * They have believed that He could do any one thing, but not any combination of things; that His government, like human government, was a system of adjustments and compromises, that the world is inevitably imperfect, contrary to His intention. And since the exercise of all His power to make it as little imperfect as possible, leaves it no better than it is, they cannot but regard that power, though vastly beyond human estimate, yet as in itself not only finite, but extremely limited."

Now, without commenting upon the dogmatism of the author's assumption that he knows what these good people believe about the omnipotence of God so much better than they themselves know; and passing by the wild notion that power can be regarded as "vastly beyond human estimate," and yet as "extremely limited," I must insist that Mr. Mill is distinctly wrong in holding that God "leaves" the world "no better than it is." He does not leave it. He is still at work on it; and, by Mr. Mill's own admission, it is gradually improving under His discipline. How does Mr. Mill know that, under all the moral conditions of the intricate problem, any better school could have been devised by Omniscience itself?

After complaining grievously of the moral government of the Creator, supposing Him to exist and to be omnipotent; after citing the Esqiumaux and the Patagonians as examples of the general state of a vast majority of the human race; Mr. Mill says, on page 41: "It may be possible to believe with Plato that perfect goodness, limited and thwarted in every direction by the intractableness of the material, has done this because it could do no better. But that the same perfectly wise and good Being had absolute power over the material, and made it, by voluntary choice, what it is, to admit this might have been supposed impossible to any one who has the simplest notions of moral good and evil."

On this point I have to say: First, that neither Mr. Mill, nor anybody else can prove what is so readily and so generally assumed, namely, that what are called "savages" are necessarily in a worse moral condition than they would be in if they were "civilized." I am by no means sure that what we call "civilization" is necessary, or friendly to the highest moral state. Some very imperfectly civilized people were among the best people that I have ever known; and not a few of the most superlative scoundrels of ancient and of modern times have been the most highly cultivated men of their times.

But, secondly: Mr. Mill speaks of "the intractableness of the material," as thwarting the Creator at every turn. What is this material? It is human souls, responsible to God for their conduct, and created moral agents; and until Mr. Mill can show that such agents can be absolutely controlled; that Omnipotence itself can absolutely control such agents, or, at least, that there can be such a thing as "absolute power" exercised over a free and responsible agent, his objection amounts only to the statement that God has not wrought a flat contradiction to His whole scheme of a moral government. Is not absolute power, exercised over a free and responsible agent, a contradiction in terms?

Mr. Mill, at the close of his first Essay, concludes that "the scheme of nature, regarded in its whole extent, cannot have had for its sole or even principal object the good of human or other sentient beings." This is assuming that Mr. Mill has regarded nature in its whole extent. He makes no allowance for his own ignorance. "He knows it all." How can we doubt the conclusions of a man who has regarded nature in its whole extent? And yet assumptions such as this are largely the brunt of Mr. Mill's attacks upon the Christian doctrine of Theism. Such assumptions are best met by stating them in their naked assurance.

JESUS THE PRINCE OF THE WORLD.

By Rev. A. R. Abernathy, Dry Ridge, Ky.

The purpose of this article is to give a new interpretation of John 12:30-32, 14:30-31, 16:8-11. We shall endeavor to show that Jesus and not Satan is the Prince of this world, and in the light of this to interpret these passages.

The argument shall be based almost entirely upon a study of these three passages. The method of procedure shall be translation, paraphrase and comment. The translation of the Revised Version shall be changed only in John 14:30, and the conditional clause in John 12:32 shall be changed to a concessional clause. We shall paraphrase according to both the accepted and the suggested interpretations.

Before we begin our study of these passages, let us notice very briefly the extraneous matter upon which the accepted interpretation of the "Prince of this world" is based. It is based upon the traditional interpretation. We must remember, however, that the Fathers used the allegorical, rather than the grammatico-historical, method of interpretation. For this reason they are not good authority upon questions of close exegesis. It is based also upon some phrases which are, in some respects, similar to, but not identical with, the phrase "the prince of this world." They are such phrases as: "The prince of this age," (This is a Hebrew phrase which is usually mistranslated, "The prince of this world"), the god of this age," (2 Cor. 4:4), "The prince of the powers of the air," (Eph. 2:2). The fact that the same common noun (prince) occurs in these phrases does not prove anything. By the same method, we can prove that the prince of this world is Jesus, (See Acts 3:15; Rev. 1:5). By the same method we can show that the Son of man and the son of perdition are the same person. The fact is that the

phrase the "Prince of this world" is found *only* in the three passages which we are to study, and in our interpretation of the "Prince of this world," we are almost entirely confined to these three passages.

We shall study the passages in the order in which they are found in the Book.

The translation of John 12:30-32, found in the Revised Version, is here accepted, except that we think the subordinate clause in verse 32 is concessional rather than conditional. This idea will be brought out in the second paraphrase. We shall paraphrase first according to the accepted interpretation.

Jesus answering, said to them, "This voice has not come on my account, but it has come for your good; for now the world is condemned, and now Satan is about to be cast out by means of my crucifixion; and, if I am crucified (and I shall be), I shall attract all men to myself."

Those who hold this interpretation have always had trouble in explaining the relation of the ejection of Satan to the condemnation of the world. The ejection of Satan ought to mean the salvation of the world. In fact the same commentators in explaining verse 32 will tell you that by casting out Satan, Jesus made it possible to attract all men to Himself. The two ideas of condemnation and salvation seem to be inexplicably mixed in the same sentence. The condition in verse 32 has to be explained away. There was no doubt in the mind of the speaker. Why put in a condition? When was Satan cast out? Those who hold this interpretation say that the ejection of Satan was only potential, and will be fully consummated, when Jesus has His final triumph. That may be true, but is it in the text? Jesus associates the "casting out" with the present "now" and His approaching crucifixion.

Let us now paraphrase according to the suggested interpretation. Jesus answering, said to them, "This voice did not come on My account, but it has come for

your encouragement; for you will need something to strengthen your faith in the dark days now upon us. From a human point of view the outlook is indeed now gloomy; for *now* the world renders its verdict against (condemns) Me, and *now* I the prince of this world, am about to be cast out (executed), but take courage; for even though I am crucified, I will save all that the Father has given Me."

The words "now"-"now" are temporal and emphatic. They make a sharp contrast between the dark present and the bright future.

In the clause, "Now judgment is of this world," we consider the case of "world" to be the subjective genitive. If it is a subjective genitive, the world passes judgment on, or condemns some one. Who was condemned? (See Mathew 20:18-19). We know from the last part of the sentence in verse 32 that Jesus is speaking about His own execution. May we not infer that the one condemned and the one cast out in the first part of the sentence is the same person as the one executed in the last part of the sentence?

In verse 32 the word "men" after the word "all" does not occur in the Greek text. It may mean all men, but if so, it has to be modified, or explained in some way. It may mean all believers—all that the Father gave to the Son. (See John 6:37-40; 17:1-12). This seems to be preferable, since Jesus was speaking for the encouragement of His own, and since it needs neither modification nor explanation.

But who is "the prince of this world," mentioned in verse 31? Is he Satan? There is nothing in the context to indicate it, and nothing in history to suggest it. Is he Jesus? In the same sentence Jesus speaks of His own execution as if it had been mentioned in the first part of the sentence. It is an historical fact that Jesus was condemned and executed.

How did those who heard Him understand Him? Did

they think He meant Satan, or Christ? Let us see. If they thought that He meant Satan, they said nothing to indicate it. If there was going to be a Titanic struggle between two rival rulers for the possession of the Kingdom, as some interpreters picture it, is it not strange that men with all of their interest in such contests did not ask even *one* question about this approaching battle? They did not ask about the ejection of Satan, but they *did* ask about the execution of the Son of Man, as if that had been the principal thought of the sentence. They said: "We have heard out of the law that the Christ abideth forever, and how sayest thou, the Son of Man must be lifted up?" Take notice that Jesus did not use the word "Christ," nor the phrase "The Son of Man." How can we account for this apparent discrepancy between the words of Jesus and those of the multitude? Did they misunderstand Him? If so, the Master did not correct them, but rather confirmed them in their opinion by continuing to speak about Himself, and neither does the writer of the Gospel make any correction, as he sometimes did. Perhaps, the discrepancy can best be explained by saying that the phrase "the prince of this world" and the pronoun "I" used by Jesus, and the word "Christ" and the phrase "the Son of Man" used by the multitude mean one and the same person—Jesus.

Jesus used the expression "The prince of this world" just as He elsewhere used the expression "The Son of Man." With a very slight change in the translation of John 14:30, we can, as the multitude seems to have done, substitute the one for the other, wherever either occurs. Things that are equal to the same thing are equal to each other.

This interpretation coincides with the known facts of history, explains the meaning of the voice from Heaven, and accounts for the apparent discrepancy between the words of Jesus and those of the multitude.

We now come to a study of John 14:30-31, which is,

in some respects, the most difficult of the three passages. It has probably given commentators as much trouble as any other passage in the New Testament. However, we shall find that with a slight change in the translation, and a change in the interpretation of "the prince of this world" this passage will yield most gratifying results.

The accepted translation has four possible constructions, but we shall paraphrase according to the construction that seems to be most in harmony with the accepted translation and interpretation: "I will not talk much longer with you, because (for) Satan the prince of the world is coming, and he has no power over Me; therefore I am not going away on his account, but I am going, in order that the world may know that I love the Father, and because the Father commanded Me to do so, and I always obey Him."

This seems to make Jesus contradict Himself. This makes Him say that He will not talk much longer with them, because Satan was coming, and then He said that Satan had no power over Him. Why let him interrupt the conversation? Why mention Satan at all, if he (Satan) has "no claim on, or interest in, or power over" Jesus?

The ellipsis in this construction is so great that we can never be certain that we have correctly supplied the missing part of the sentence. This is well attested by the fact that our best scholars have differed so much in their efforts to explain this hard passage, and some of them confess that the best explanation advanced is not very satisfactory.

Practically all agree that the purpose clause in verse 31 explains why Jesus is going away. However, the idea of going away is foreign to the text as translated. We cannot get the idea of going, unless we supply the principal clause, as we did in the above paraphrase. Then we have to supply some reason for His sudden change from the thought of the coming of Satan to His

own going away. This requires too many inferences, but without some inferences we cannot consistently bring in the idea of going, or connect the lines of thought between the first and the last parts of the sentence. As translated, and constructed the sentence is very defective in sequence and unity.

Let us try a new translation. We suggest the following: "I will no more speak much with you; for the prince of the world goes (away), and in Me it (the going) has nothing, but (I go) that the world may know that I love the Father, and as the Father gave Me commandment, even so I do."

We have made only two slight changes in the accepted translation. Can we justify ourselves in making these changes?

The verb (*erxetai*), translated "cometh" in the Revised Version, and "goes" in the above translation, expresses movement, but not direction. The direction, whether coming, or going, must be determined by the context. (See Bruce in his commentary on Mat. 16:5-12. See also Mat. 14:29, and John 21:3).

What is there in the context to suggest the meaning "cometh"? There is nothing, except the interruption of the conversation, and we shall see that the meaning "goes" is better even here. What is there to suggest the meaning "goes"? There are four suggestions: 1. The theme of Jesus' long discourse is His going away; 2. In the verses immediately preceding, Jesus is speaking of His going away; 3. The best interpreters agree that the purpose clause in verse 31 explains why Jesus is going away; 4. His going away from His disciples would put an end to His talking with the disciples.

Now, if the meaning "goes" is in harmony with the theme of the long discourse, continues the thought of the preceding verses, supplies the action the motive of which is explained in the purpose clause, and fully explains why

the Master will not talk much more with His disciples, why not so translate it?

The other change was in the subject of the verb (*exei*). This verb has no subject expressed in the Greek. In the Revised Version the verb is translated "he hath," and is translated "it has" in the above. If there were no difficulties, we would at once translate "he has." This is probably the cause of the wrong interpretation of all three of these passages. But this translation makes both the interpretation and the construction very difficult—almost impossible. "It has" is just as grammatical as "he has." This removes the difficulties of both the interpretation and the construction. The "it" refers of course to the going away. This is not putting in something foreign to the facts of the text, to the genius of the language, or to the style of the speaker. In the preceding verse (29) we find two verbs without any subjects expressed in the Greek. The translators of the Revised Version in both cases supplied the subject "it," and, what is more to the point, both of the "its" refer to the going away. If this is so in verse 29, why not in verse 30 which is more closely connected with the idea of going?

Do these changes help us in the interpretation and construction? Let us paraphrase, and see.

"I will not talk much longer with you, for I, the prince of the world, am going away, and this going away is not on My own account, but I am going that the world may know that I love the Father, and I am going because the Father has commanded Me to do so, and I always do as He commands Me."

"In me it has nothing" (v. 30), was interpreted in the above paraphrase as follows: "This going away is not on my account." This idiom is similar to our expression. "It is nothing to me," meaning that it is not for my gain, or is not in my favor. Can we justify the above rendering of the idiom "in Me it has nothing?" We may consider the phrase "in Me" to be a locative. Then the

cause, or origin of the act, is not found in the speaker. He is not personally responsible for it. Or we may consider "in Me" a dative of advantage. It is so used in the New Testament. See Greek text, 1 Cor. 9:15; 1 John 4:9. The going is not for the speaker's advantage; he is not going on his own account. We have, also, the testimony of those who hold the accepted interpretation. They, reasoning backward from the purpose clause in verse 31, find that some clause is necessary to connect verses 30 and 31, and they supply it. The clause, supplied by them, is almost identical with our interpretation of "in Me it has nothing." They supply as follows: "Jesus is not going away on Satan's account." We interpret: "Jesus is not going away on His own account." They say that the explanation of verse 31 demands this, and they supply it. We say that the text not only demands it, but also contains it, and we so interpret. They bear us witness that it *ought* to be there, and so confirm us in our interpretation of the idiom.

"But that" introduces a clause that gives the motive of an act, either expressed, or implied in the preceding part of the sentence, and this motive excludes another motive, either expressed, or implied in the preceding part of the sentence. In the accepted translation and interpretation, the act explained and the motive excluded, must be supplied. On the other hand in the suggested translation and interpretation, we find expressed both the act, the motive of which is given by the purpose clause in verse 31, and the motive excluded by clause in verse 31. The "act" is the going away of the prince of the world, and the "motive" excluded is that He is going on His own account.

In our translation and interpretation, we have given practically nothing which has not been supplied by those who hold the accepted interpretation. If they demand these thoughts to be supplied, why not accept them when we find them already there?

We come now to the study of the last of the three passages, John 16:8-11. The translation of the Revised Version is accepted, and we begin our study with the paraphrase according to the accepted interpretation.

"When the Holy Spirit comes, He will convict the world of its sin, of My (Jesus') righteousness, and of its own condemnation. He will convict the world of sin, because they do not believe on Me, and He will convict the world of My righteousness, because I go back to My Father, and shall be no longer present with you, and He will convict the world of its own condemnation, because Satan, the prince of this world has been condemned." (When and by whom?)

The word "Satan" seems to be out of place among so many pronouns of the first person. It has to be dragged in by force.

What is the relation between the condemnation of Satan and the condemnation of the world? Some say that the world will feel sure of condemnation, when it sees its prince condemned. This indirect method of conviction seems unworthy of the power of the Holy Spirit, who operates directly upon the human heart.

Let us paraphrase according to the suggested interpretation.

"When the Holy Spirit comes, He will convict the world of its sin, and of My righteousness, and of its own condemnation. He will convict the world of sin, because they believe not on Me as the Messiah, and He will convict or convince the world of My righteousness, because I am going back to My Father, and shall be present with you no longer, and He will convict the world of its own condemnation, because the sinful, and unbelieving world has unjustly condemned Me, the righteous prince of this world."

We will now examine some of the phrases of the above passage.

1. "Of sin; because they believe not on Me." The

sin of unbelief on Jesus was rebellion against the Father who sent the Messiah, was the rejection of the Messiah who came from the Father, and was the refusal to accept God's plan of salvation wrought out by Jesus, the Messiah.

2. "Of righteousness, because I go to the Father." Time and again, Jesus emphasizes the fact that He came from the Father. He commends His disciples because they believe that He came from the Father, and He reproves the world for not believing it. His return to the Father will prove that He came from the Father, and will, therefore, justify Him in all of His Messianic claims. (See Eph. 4:9-10).

3. "And ye behold Me no more." This is probably the negative way of saying that He is going away. To make a statement both in the positive and the negative is quite common in the Bible. The fact that they do not see Him will be evidence that He has gone back to the Father.

4. "Of judgment, because the prince of this world has been judged." The wicked world had unjustly condemned its righteous prince. The proof that He was righteous would be proof that the world was unrighteous in condemning him. This is the argument that Peter uses against them on the day of Pentecost. (See Acts 2:22-37). Verily! the world was to be convinced that "with what judgment ye judge, ye shall be judged."

Let us notice some things common to all three of these passages. In each of these Jesus is the speaker, and is speaking about Himself. He does not mention Satan in the immediate context. This would argue that the prince of this world is Jesus, not Satan.

Jesus is the only one who uses the expression "the prince of this world," and He alone calls Himself the "Son of Man," both of which He uses in the same way—suddenly changing from the first to the third person.

This would argue that both of these phrases mean the same person.

All three of these passages have given no end of trouble to the commentators. This would argue that something was wrong, either with the translation, or the interpretation, or both.

The evidence in each of these passages is almost entirely in favor of the suggested interpretation. Then the cumulative evidence must be convincing. For would it not be strange indeed if this interpretation should fit all the facts, remove all the difficulties, satisfy all the demands of language in all three of these passages, and still be wrong?

Since this interpretation satisfies the demands of language, coincides with the known facts of history, makes easy that which was difficult, clear that which was obscure, simple that which was involved, and satisfies the mind in every particular, is there even *one* good reason why these passages should not be so translated and interpreted that Jesus shall again receive His own title which has been worn so long by the usurper—Satan?

EXPOSITORY NOTES.

Isaiah 49:3.

Ought not the term Israel in this passage to be translated as a personal term, "Prince of God?" Such a rendering will fit in with the intensely personal character of the entire paragraph, verses 1-7. The picture of the Messiah stands out with great clearness of outline in all this chapter as far as verse 13. His designation as the prince of God is eminently fitting and corresponds with the New Testament idea.

If the translation be admitted here, it opens up possibilities also for a number of other passages in this part of Isaiah.

"Let not your heart be troubled; believe in God, believe also in me."—John 14:1.

These words of Jesus, long and generally understood as *consolation in sorrow,* are far more emphatically *exhortation* and *faithful forewarning in danger.* They are not an appeal to feeling, but a command to faith. It is not a question of emotional sorrow, but of spiritual service. It is not a matter of involuntary emotion at all, but clearly a matter of responsible will. It is not a present soothing balm for immediate felt distress, but instead a strong preventive of future complete surrender of moral purpose. I do not mean that consolation may not be indirectly involved as a result. I simply mean that it is not directly expressed or contained in the language of Jesus, and that obedience is not to be looked for in the absence of sorrow and fear. The heart of the interpretation is found in the word "heart," which is from the Greek word καρδία. This word, καρδία, is not in any exclusive sense the seat of the emotional life. Does it really even include the seat of the emotional life here? At the most, it is quite doubtful. The Jews regarded *not the heart, but*

the bowels as the seat of the emotional life; hence they said, "bowels of compassion." They certainly did consider the will as located in the "heart," and also the faith and the thought as in the heart; hence the expression, "purpose of thy heart," "thinks in his heart," "believe in thy heart," and many other similar passages. One other word needs brief consideration. It is "troubled." It is from the Greek word ταράσσω. This word means to shake or agitate, sometimes more or less violently, as when the wind strikes suddenly and hard the peaceful waters of the Sea of Galilee and drives and lifts up those waters out of their former calm and peaceful position and repose. So, figuratively, metaphysically, most powerful winds would soon fall upon their minds, wills and purposes, and they would be in great danger of allowing them to be moved, and torn from both the Father and Himself. The arrest, the trial, the crucifixion, the burial, the awful three days of darkness and silence in the tomb were dreadful and powerful forces hurled with cyclonic violence against their wills.

It was a serious and sad thing that their feelings and fears should be so greatly excited and moved by these events, but it would be far more serious and far sadder if their moved feelings should be allowed to move their wills and moral purpose of loving obedience and faith from the Father and the Son. Hence the vital importance of these words of Jesus as a faithful forewarning against *instability of will, and most disastrous change of mind, and surrender of moral purpose.* It was quite impossible for them, being human, to prevent sorrow, distress, anxiety, perplexity and fear from finding some place in their feelings and thoughts, but it was possible for them to resist the influence of these things so far as surrendering their moral purpose of loving obedience to Jesus was concerned. Even if they *feel afraid,* they must not *be afraid.* To *feel* is not to *be.* Jesus after giving this negative command, lovingly forbidding the surren-

der of their moral and spiritual equilibrium, adds the positive command, "Believe in God, believe also in me." I think "believe" is in each case here a present imperative, and has the force and meaning of "*continue to believe and trust in the Father and in Me.*" When the direful events of the darkest night and darker days shall follow, and perplex and distress and alarm them, they must accept these dreadful events as God's *own providences.* He is still and ever the Almighty and All-wise and All-controlling Father, and Jesus is still and ever the All-obedient and All-loving Son of God; a moment later declared by Him to be identical in spiritual essence with the Father, and later demonstrating the truth of His declaration by revealing Himself in His resurrection, and still later in His glorious ascension.

The practical value of these words and the real meaning and purpose of Jesus cannot be overestimated. Do we stand in the darkness awaiting the terrible onslaught of dreadful events of cyclonic power that will perplex us, distress us, and affright us? We *must feel their force.* Shall we sustain and resist their almost overwhelming shock against our moral purpose of loving obedience to Jesus? Oh, yes! Most assuredly, *we must and shall resist the shock,* when we ask Him to help us, and recall His own words, "Let not your heart be troubled: believe in God, believe also in Me."

Χριστός and ὁ Χριστός.

Our popular English translations have made no distinction between the presence and the absence of the article with Χριστός. It is beyond question that within the New Testament period there is progress from the adjectival use of this term toward the substantive use. The word is coming to be a personal designation of the Redeemer rather than a descriptive epithet. There are also

other facts of usage to be taken into account in the use of the term, which need not here be recounted.

It is not safe ever to assume that the distinction is out of consciousness, without first examining the passage. One cannot admit that Paul at least ever uses the term without an entire fitness in his use or lack of use of the article. And the treatment of the article by him is in exact accord with the principles of classic usage. Let us illustrate with some passages from Ephesians:

In 1:10 the eternal purpose of God is declared to have contemplated summing up all things in the Messiah. The thought is, in the One contemplated and provided as the Messiah in the original plan. The reference to the historical Christ is secondary. Hence ὁ Χριστός. Similarly in verse 12 Paul refers to "we (Jews) who before (i.e. His coming and the Gospel) hoped in the Messiah. Cf. also 1:20, 2:5. On the other hand in 2:12 speaking of the pre-Christian condition of the heathen the Apostle says that they were without a Messiah (Χωρὶς Χριστοῦ). In the next verse the state of these heathen is presented now that "they have been made nigh in the blood of the (ὁ) Messiah." They were formerly without *any* Messianic hope; now they have the benefit of God's Messianic redemption.

With Jesus Paul applies Christ as adjective, placing it before, Χριστός Ἰησοῦς, 3:21, etc.; defining it by Ἰησοῦς, appositively using the article when it is functional in significance, e. g. 3:11, but without the article when merely personal, e. g. 1:2,3,5, etc. The use of the article in 3:11 is especially facile when we have before us *a* plan of *the* ages which God made in the Messiah, Jesus (personal), *the* Lord of us. Things are said of *the* Christ which cannot be said fitly of Christ (personal): e. g. in 4:13 Paul speaks of the growth of *the* Messiah's body until it attains the stature of the fullness of the Messiah. It is correct to speak of the coming to completeness

through the ages of the (functional) Messiah but not of Christ (personal).

One would suggest the propriety of rendering the anathrous Χριστὸς by Christ and where the article is used by the Messiah. In the one example cited (2:12) where it is wholly impersonal, a Messiah would best convey the idea.

Italicized Words in the Bible.

For readers of this Quarterly no statement is needed of the reason for the use of *italics* in the versions of the Scriptures. It may be permitted, however, in passing to suggest that the preacher might well occasionally remind his congregations that they represent terms supplied by translators for the sake of clearness, or of completeness of grammatical structure in English. Possibly no reader of this note will need the further suggestion that no sermon subject nor point of emphasis in a sermon can legitimately be made to depend on a word that appears in *italics* in the generally used English versions.

The present purpose is by the use of some illustrations to call attention to the fact that the preacher ought to study his Bible with the consciousness that these words are supplied by translators and have no corresponding words in the original languages. And intelligent lay readers ought to be encouraged to read in the same consciousness. To be sure it ought to be taken for granted that the enlightened preacher will get his meaning from the Greek and Hebrew Scriptures and so will be largely independent of the English version. Still there are not a few able preachers who sometimes omit the study of the text in the original language. The suggestions here will, it is hoped, have value for such as these. It must be intimated also that in the public reading of the Scriptures attention to this will not infrequently guide to effectiveness in expression.

Let it be admitted at once that many of these supplied words are such as are obviously called for in passing from languages of characteristic idioms to the English with its differing idioms. Supplying the needed words adds to the literary value and the lucidity of the English Scriptures.

But having taken so much for granted, one may be bold to affirm that in the majority of cases supplying words has proved a positive detriment in the clear understanding of the Word of God.

Attention is here directed to three ways in which this is true. Inasmuch as some of the examples cited will illustrate more than one manner of harm wrought by the *italicized* words, the three complaints are stated at once, while the illustrations follow. (1) A great many of these words are simply useless. They add nothing. They detract little. The English and the Greek (particularly) having each two or more idiomatic ways of expressing an idea the translators have used one where the Greek used the other when the two might just as well, to say the least, have been made to correspond. (2) A large number of *italicized* words introduce a didactic form of statement where the original had a dramatic, emotional, rhetorical form. This is always a distinct loss, sometimes a serious loss. This is particularly true in the poetical sections and in the non-poetical, but still dramatic, elements in the prophets. Examples might also be cited from the addresses recorded in the New Testament. The state of feeling is quite as much a factor in the revelation as the statement of fact or truth. It is at this point that these supplied words do almost constant hurt to the message of the Word. Its message is primarily a message to the emotions and to the will. Lugging in words for the sake of complete didactic syntax does violence to this emotional element. Sometimes it is entirely lost by this procedure. (3) There remain still the cases, not a few, in which the translators have abandoned their

function and have become interpreters. The simple rendering of the Hebrew or Greek sentence into a corresponding English phraseology would have left ambiguity, sometimes obscurity. So the translators for good, if not sufficient, reasons have supplied terms that take away the obscurity or solve the ambiguity. In such cases it is always open to the reader to question the interpretation imposed by the supplied words, and to reject it in favor of a better if that appears. And in one's own experience it has more frequently than otherwise seemed wise to reject the interpretation suggested in the text and to adopt another. That other and better is very often found in a marginal reading provided by the translators themselves. One can but wonder at, and lament, the excess of conservative caution that hampered the English and American revisers of the Authorized Version in such matters. The marginal readings of the American Revision are characterized by genuine scholarship and fine insight. In three cases out of four their marginal reading is to be preferred. And this judgment applies to their marginal readings generally as well as to such as relate to the subject in hand.

Of course in this third class of examples one can, usually, only offer another interpretation leaving the reader, or hearer, to decide which he will adopt. Exception ought to be made here of the examples, fairly numerous, in which the text without the supplied *italics* gives a definite sense which is seriously modified by introducing another word or other words. Then preference is decidedly in favor of the unamended text.

Let us begin with an instance in which the revisers have corrected the King James version: Ps. 19:13. We formerly read, "There is no speech nor language *where* their voice is not heard." Omitting the *where* has restored the wholly different idea of the original.

In the same Psalm, verses 12-13 have been subjected to interpolation, apparently for purely rhetorical reasons

in part, while no good reason is apparent for *his* which alters the sense. *Faults* and *sins* both seem to be wrongly supplied for "errors" in the first line. So we would read:

"Who can discern errors?
Clear thou me from hidden *errors.*
Keep back thy servant also from *errors* of presumption."

In the second line "*those that are* hidden" fits perfectly both the general sense and the specific idea of difficulty in detecting error suggested in the first line.

The heightening of the dramatic effect by omitting words in *italics* and merely pausing in the reading could be illustrated on almost every page of the Bible. One needs only to open at random and test it. For example, try it on this from Ps. 49:11f.

"Their inward thought is, *that* their houses *shall continue* forever,
And their dwelling places to all generations;
They call their lands after their own names.
But man *being* in honor abideth not:
He is like the beasts that perish."

How prosaic do the inserted words make this from Ps. 57:2:

"I will cry unto God Most High,
Unto God that performeth *all things* for me."

Similarly is the dramatic emotion crippled in Ps. 58:8 where the psalmist is following up verse 7, in which he prayed that God would let his enemies "melt away as water," and adding further comparisons. Thus:

"*Let them be* as a snail which melteth and passeth away,
Like the untimely birth of a woman, that hath not seen the sun."

The lack of literary appreciation in this example is emphasized by not inserting also, since they had begun it, *like* before "that hath seen, etc.," where the margin is

surely correct in its "*like them* that have not seen the sun," a new, separate illustration.

Read it now with only the dramatic pauses:

"Let them melt away as water that runneth apace:
When he aimeth his arrows, let them be as though they were cut off;
As a snail which melteth and passeth away;
The untimely birth of a woman; them that have not seen the sun."

Eccl. 12:13 is quite spoiled by the words there interpolated: "*This is* the end of the matter; all hath been heard: Fear God and keep his commandments; for this is the whole *duty* of man." The first interpolation destroys the rhetorical effect, while the last so tones down the strong statement of the Preacher as to give it a different value.

In Isa. 43:12, we have an example of wholly missing the point. Jehovah has summoned a religious conference of the nations (verses 8ff.) in which the representatives of heathen religions are asked to say the best that can be said for them. If they cannot justify these poor religions, then let them listen to Jehovah's witnesses and declare: "It is truth." At verse 10, Jehovah calls upon His witnesses, chosen and prepared for that purpose. They need have no hesitation. Their ground is secure. Jehovah declares: "I have declared (my eternal word is back of you), I have saved (experience justifies you), and I have shared (demonstrated the value of my religion in a long history). Then we read, after a semicolon, "and there was no strange *god* among you." Now it would seem rather obvious to drop the semicolon and allow the assuring argument to add the declaration, "and it is no strange (new) thing among you; therefore ye are my witnesses, saith Jehovah, and I am God." The argument is complete and the conclusion affirmed.

In John 6:62, no light is shed by inserting *what*. Why not retain the order of the Greek and read: "If, then, ye

shall see the Son of man ascending where he was before?'' The rhetorical question leaves the hearers to ponder how their faith and spiritual life are to be maintained when Jesus is no longer physically accessible, since they have no life in themselves.

An example of mere prosaic clumsiness is seen in Acts 3:1, where ''Peter and John were going up to the temple at the hour of prayer, *being* the ninth *hour.*''

Acts 22:28 seems to be explained as a case where the true emphasis was lost by seeking to give special emphasis in ''a Roman.'' When the regimental colonel had declared that his Roman citizenship had cost him a great sum, Paul replies: ''But I am even *a Roman* born.''

In Acts 23:9, the translators have failed to indicate by *italics* that they introduced a *what* and spoiled the intensely dramatic form of a question in which a simple declarative (indicative) supposition is left wholly suspended as if the conclusion were too terrible to define, or even to think of. See the effect of omitting the *what* and closing with a rising inflection: ''And if a spirit hath spoken to him or an angel!''

Quite bold are the interpreting words supplied in Rom. 5:18. One cannot but think they were supplied by a certain dogmatic consciousness which, while in harmony with the theological use made of this famous paragraph (verses 12-21) from the days of Calvin until now, is not the primary import of the words as written by Paul. But the interpretation of the full paragraph is aside from the present purpose. Note verse 18, with the words inserted: ''So then, as through one trespass *the judgment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men unto justification of life.''

Verses 17 and 19 have to be taken into account in any interpretation of verse 18. Something has to be supplied to give any completed sentence in English. Always it is best first carefully to try reading a passage without any

interpolated words. Then supply only what is needful to complete clearly what the passage seems to mean without interpolation. And unless the passage does carry some definite suggestion, when carefully studied, without supplying words, it is clear that whatever is supplied constitutes only a guess and not a version of the revelation. Now, applying this method, and noting accurately the Greek, we can give a clear, if not elegant, rendering in English thus: "So then as through one trespass *it is* unto all men to condemnation; even so through one act of righteousness *it is* unto all men to justification of life." And the meaning suggests that a complete English sentence would read: "So then as through one trespass condemnation *is brought* up to all men, even so through one act of righteousness *is* justification of life *brought* up to all men." In the light of the context, then, we ask how this condemnation and this justification reach all men since brought up to them all. In each case it will be by the law of the extension of the condemnation and of the justification. In the one case, condemnation, it is by the law of heredity. In the other case, justification, it is by the law of faith. So verse 19 cannot use the exhaustive "*all men*" of verse 18, but must, if it will preserve the rhetorical balance of statement in the two members of the comparison, adopt the expression "*the many,*" which may be limited. In the first instance it is unlimited because the law of heredity is automatic and universal. In the second instance the many is limited because the law of faith is voluntary and not accepted by all.

II Cor. 5:20 is another example of missing the point of the Apostle and giving a different idea: "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: We beseech *you* on behalf of Christ, be ye reconciled to God." Paul is here setting forth the method of God for reconciling the world unto Himself in Christ (verse 19). Redeemed men, especially ministers, take Christ's place in the ministry of reconcil-

iation. God, who spoke in Christ, continues to speak in us, who are in Christ's place. Beseech is intransitive in this place, or one may say general. The *you,* Corinthians, to whom Paul addresses his letter, are already reconciled to God. In 6:1, they are entreated not to receive the grace of God in vain, as they would, did they not accept it in stewardship for others and so represent Christ. In our Gospel we entreat men generally and specifically "be ye reconciled to God." The *you* has no place here.

The last clause in Eph. 5:33 presents a very interesting study, and one where certainty is not possible. We read: "And *let* the wife *see* that she fear her husband." The Greek is: ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

The ἵνα clause with subjunctive is properly a purpose clause. The translators make it a "non-final" definitive clause, and have to supply the hortatory *let.* The words come at the end of the exhortation to wives and husbands. The duty of wives is outlined in verses 22-24. Then the ideal for husbands occupies the rest of the chapter, unless we suppose that at verse 32 there is a resumé of the ideals of both. If this last suggestion is correct, then the translators are probably right, but the Greek would be quite unusual, for this meaning is usually to be expressed with the indicative.

If, on the other hand, the message to husbands continues right on to verse 33, we would then have a regular purpose clause, assigning as one objective for the loyal and faithful love of the husband "that the wife may reverence her husband." This is a quite intelligible and appropriate sense and corresponds to the rhetorical order of the next two paragraphs concerning the mutual relations in the home.

There is the difficulty of the position of ἡ γυνὴ before the ἵνα which would be rare in a purpose clause. The emphasis thus lent might justify the order. On the whole

we prefer thus to regard it as a purpose clause, and so to interpolate no words.

These examples will be sufficient to illustrate an important item to be considered in reading the English Scriptures. Its exemplification will meet the careful reader on every page of the Bible.

BOOK REVIEWS

I. PRACTICAL THEOLOGY.

Socialism and the Ethics of Jesus. By Henry C. Vedder, Professor of Church History in Crozer Theological Seminary. New York: The Macmillan Company. 1912. $1.25 net.

There is to-day no dearth of vigorous literature dealing with the social problem and the relation of Christianity to it. Among the books dealing with these vital themes this one must be classed among the strongest. The style is singularly clear and trenchant; its spirit bold and fearless; its grasp of the problem broad. As befits a professor of history, he deals with the whole question historically. He begins with a critical outline of the history of modern socialism and anarchism (which he accurately distinguishes), examining somewhat in detail the careers and theories of Lassalle and Marx. In discussing Socialism in America, he draws a terrible indictment of our present industrial and political systems; and, on the whole, every unprejudiced and well-informed man must admit the truth of the indictment. His treatment of the ideals of Socialism is for the most part satisfactory, and his discussion of the general principles of the social teachings of Jesus eminently so. His explanation of the social failure of the Church is extremely well written, informing and interesting, though not in all respects quite satisfactory. In stating, in the last chapter, the proper attitude of churches and ministers to social questions, the high-water mark of the book is reached; and it is this chapter above all others that I hope thousands of ministers and church members will read carefully and take to heart.

As intimated, there are some defects which candid criticism should point out.

1. There is too much of the dogmatic spirit manifest. Sometimes the language seems somewhat intemperate, which may be pardoned one who has seen to the bottom of the unrighteousness of our economic system, but which it is wise to eschew if one desires to convince conservatives.

2. The author does not seem to do justice to Carl Marx. There is no space for specification and argument, but Marx's intelligence cannot fairly be belittled; nor can his contribution to modern economic theory, despite his admitted errors. I feel likewise that he does not do full justice to Paul. Doubtless Paul felt acutely the need of an intellectual correlation of Christianity with the previous religious experience of mankind and devoted much of his energy to that. But there is far more of the social gospel in his writing than is accredited to him by the school of thinkers with which Dr. Vedder allies himself.

3. Some of the author's statements are hard to harmonize with one another. E. g., he makes on one page the surprising statement that "the educated man is by nature and training a pharisee and aristocrat, even if he come from the plain people;" and on the next page he says: "And reality is what modern education teaches men to see and demand everywhere." In one place he represents Christianity as having absolutely turned away from its social mission and as having entirely ignored the social message of its Founder; in another place he rightly attributes a great deal of social amelioration to the activity of the Church and vigorously defends institutional Christianity against the charges of men who allege that it has been a social failure. These faults are due, no doubt, to a certain emphatic absoluteness of statement and lack of qualification and shading in the expression of his thought.

But these faults of detail do not by any means neutralize the central power and value of the book. It is truly a strong, awakening and inspiring discussion of a great theme; and my earnest hope is that it may have a wide reading among the constituency of this review.

C. S. Gardner.

The Essentials of Socialism. By Ira B. Cross, Ph.D. New York: The Macmillan Company. 1912.

Many people to-day have only the most confused and, sometimes, the most erroneous notions as to what Socialism really is. This is not to be wondered at, since so few have put themselves to the trouble to examine in a truly unprejudiced way what Socialists teach; indeed, many very intelligent people neglect to do this. To those who wish to secure a clear, succinct and, it seems to me, fair and judicial statement of the contention of Socialists of the various types, this little volume is to be commended. It is brief and to the point, states the Socialist position well and brings out the really important difficulties in the Socialistic programme. It seems to be written from the detached, scientific point of view. Those who wish to make a thorough study may well begin with this book and then proceed to more detailed and elaborate treatises.

C. S. Gardner.

The Church and the New Age. By Henry Carter. Hodder & Stoughton (George H. Doran Company), New York and London. xi+280 pages. $1.25 net.

This is a very striking work, provoking thought, giving extensive information and discussing principles of the greatest importance to modern Christian progress. The author is profoundly in earnest, has taken great pains to gather facts and statistics and to handle them with accuracy and fairness. He writes with vigor and rhetorical skill, dropping many a valuable epigram along the way.

There are three "sections" dealing with "The Church in the New Age," "Democracy and Its Significance," and "Problems of the Modern Church."

The author presents the rise of democracy, the aims and progress of Socialism and of labor organizations with the enthusiasm of an advocate who identifies religion with the rise of democracy.

It cannot be said that he has been fair in his presentation of the issue between democracy and the Church. In the first place

there can be no scientific drawing of a line between the Church and democracy and it is one of the most serious vices of discussion in this field that so many assume this distinction. Then the author is earnest and emphatic in finding the faults of the Church and the merits of Socialism. He sees also not a little of the merits of the Church, but the faults of Socialism seem almost wholly to have escaped him. In this respect he belongs to a considerable company of Christian men who have taken up the cause of the rising democracy.

It must be kept in mind that the work was prepared for British readers and deals with British conditions. Even at that it is justly open to the criticisms suggested. It remains, however, one of the most vigorous and valuable discussions in its field.

W. O. Carver.

The Individual and Society; or Psychology and Sociology. By James Mark Baldwin, D.Sc., LL.D., Foreign Correspondent of the Institute of France; Professor in the National University of Mexico. Boston: Richard G. Badger, The Gorham Press. 1911.

As the author states, this is "a sort of popular resume" of principles elaborated in his "larger and more reasoned books." As such it is a fairly successful undertaking. If it whets the reader's appetite for his "larger and more reasoned books" it will serve a very useful purpose; for some of his books, particularly his "Mental Development" and "Social and Ethical Interpretations in Mental Development," are among the most important books that have appeared in this generation. And whether or not it incites the reader to take up those larger works, it will at least give him an impulse toward the study of the psychological principles that underlie the processes of social life.

The next to the last chapter in the book, entitled "The Philosophy of Business," is the least satisfactory and the most shallow; and is, I venture to say, not a thorough and just application of his principles to economic life.

C. S. Gardner.

The Psychology of Conduct, Applied to the Problem of Moral Education in the Public Schools. By H. H. Schroeder, Professor of Psychology and Pedagogy, State Normal School, Whitewater, Wis. Chicago: Row, Peterson & Co. 1911.

The author makes no pretension to profundity and originality, but has written a clear and readable book, a worthy contribution to the educational problems of the present day. A more appropriate and accurately descriptive title would, perhaps, have been, *The Motives of Conduct.* The chapter titles indicate clearly the line of his thought: "Regard for Self;" "Regard for Others;" "Regard for Right and Duty;" "Regard for Knowledge;" "Esthetic Regard;" "Religious Regard."

The introductory chapter on "The Aim of Education," and the chapters on "The Regard for Knowledge" and "Religious Regard" proved most interesting to me. It is interesting to note his treatment of the question as to teaching religion in the public schools. He rightly distinguishes in religion the feeling of dependence and the will-attitude, on the one hand; and belief, on the other hand. And he thinks that religious instruction in the public schools must be limited to the inculcation of the first —i. e., a proper sense of dependence upon higher powers and a proper attitude of the will. Very well. But how can this be done, especially in dealing with the immature minds of children, without inculcating some sort of positive conception of those higher powers? These different elements of the religious life can be readily distinguished in thought, but not so easily separated in teaching. "To show that man is dependent on the force or forces at work in this world of ours, and that it is wisdom therefore to try to come into harmony with such force or forces"; that is all that is permissible in the public schools. But what child in the public school can grasp in a vital way such abstractions and be really moulded by them? The psychology of the child renders such a method futile. Verily the problem of religious education in this country, and indeed in all countries, under modern conditions, is one of the pressing and also one of the most perplexing and difficult of all practical questions. I do not think our author solves it.

C. S. Gardner.

Education and the Mores: A Sociological Essay. By F. Stuart Chapin, Ph.D., Sometime University Fellow in Sociology. New York; Columbia University. Longmans, Green & Co., Agents. 1911.

Industrial Causes of Congestion of Population in New York City. By Edward Ewing Pratt, Ph.D., Assistant Professor of Economics and Statistics, New York School of Philanthropy. New York: Columbia University. Longmans, Green & Co., Agents. 1911.

The first of these essays discusses with intelligence the conservative function which education performed in early society, and shows quite clearly that education to-day, especially that given in our common schools, has not transcended this function; that it yet is engaged in transmitting to the rising generation the point of view and the social standards required under conditions now passed; and consequently is not very effective in aiding the young to adjust themselves to the new environment of to-day.

The second essay, as its title so well indicates, enters thoroughly into an analysis of the industrial causes which have controlled the location of industries and the consequent location and distribution of the population in our greatest city. As an intensive study of a given phase of sociological conditions in a limited field, it is suggestive and valuable.

C. S. Gardner.

Laughter: An Essay on the Meaning of the Comic. By Henri Bergson, Professor at the College of France. Authorized Translation by Claudesley Brereton and Fred Rothwell. New York: The Macmillan Company. 1911. $1.25 net.

Bergson's remarkable power of keen analysis is manifest in this little book. His thesis may be roughly stated thus: The comic is an effect produced upon one when he sees automatism where he naturally looks for living adaptation; laughter is a social function, is a social reaction for the correction, the chasmaster action, and life is always in danger of falling into automtisement, so to speak, of this fault. Automatism tends ever to atism. Hence the important function of laughter.

Thus rudely stated the thesis will, doubtless, not commend itself to the reader. But one who will read this delightful essay

will close the book convinced that it is true, or, if not convinced, at least impressed with its extreme plausibility. At any rate, it will afford the reader a few hours of intellectual fascination if he enjoys a keen and clear analysis over which is shed the light of a brilliant imagination. The main outlines of Bergson's general philosophy can be seen beneath the surface of this pellucid discussion.

C. S. GARDNER.

Inheritance of Acquired Characters. By Eugenio Rignano. Translated by Basil C. H. Harvey, Assistant Professor of Anatomy, University of Chicago. Chicago: The Open Court Publishing Company. 1911.

No one but an expert biologist could express an authoritative judgment upon this work, and to this the writer can make no pretension. The author maintains with great learning and cogency of reasoning that acquired characters are transmitted. Hitherto two general theories as to the germ plasm have held the field. The first is that it is thoroughly distributed or disseminated throughout the body and that the habits which are thoroughly formed in the individual organism in its experience affects the germ plasm and are in this transmitted to the organism's offspring. The second is that the germ plasm remains distinct from the rest of the body, is transmitted from generation to generation without being modified by the experiences of the individual organisms, but that variations or mutations of species occur because accidental variations happen to be in harmony with environment, which preserves them while eliminating the variations which are not suitable. Rignano rejects both and introduces a third theory, that the germ plasm remains distinct from the other elements of the body and indirectly controls the development of the body from a central zone, but is reacted upon and modified by the individual experiences of organisms. In this way acquired characters are transmitted.

It is an exceedingly able and interesting discussion, and one that has important bearing upon psychology and sociology.

The essay, added as an appendix, on "Affective Tendencies," is very suggestive, especially to students of psychology.

C. S. GARDNER.

Wages in the United States, 1908-1910: A Study of State and Federal Wage Statistics. By Scott Nearing, Ph.D. New York, 1911: The Macmillan Co. $1.25, net.

Here is a careful, painstaking study of the available data as to wages in the United States. The most distinct impression left by a reading of the book is the chaotic condition as to wage statistics prevailing throughout this country. Each state has a different statistical method, and usually a very inadequate one when it can be called a method at all. It emphasizes tremendously the need of a thorough, adequate and general method for all the states and of a thoroughgoing national method. It is only thus that data can be gathered which will afford a sure basis for general conclusions in this most important field of economic study.

Mr. Nearing, however, makes the most of the chaotic materials at his disposal and reaches the conclusion that "half of the adult males of the United States are earning less than $500 a year; that three-quarters of them are earning less than $600 annually; that nine-tenths are receiving less than $800 a year; while less than ten per cent. receive more than that figure. A corresponding computation of the wages of women shows that a fifth earn less than $200 annually; that three-fifths are receiving less than $325; that nine-tenths are earning less than $500 a year; while only one-twentieth are paid more than $600 a year." To one who follows his analysis and methods of computation these conclusions seem justified—conclusions which inevitably force the feeling that there is grave injustice in our economic system.

The book is a valuable contribution to the study of a very important subject.

C. S. Gardner.

Dr. McLaren of Manchester: A Sketch. By E. T. McLaren, Author of Dr. John Brown and His Sisters. Hodder & Stoughton: New York and London.

"There is reason to believe Dr. McLaren shrank from the idea of a large book, what is called a 'Life,' being written about

him. But a few words on the subject said to the writer—his cousin and sister-in-law—allow her to feel that his sanction would not have been withheld from the outlines of life and character given here."

The sketch which we have does not, therefore, pretend to be a critical estimate of his life and work. It seeks only to give the salient events and characteristics of the career and character of a truly great religious personality. It is lovingly written, and succeeds in conveying a definite and, we believe, an essentially true impression of the man, his preaching and his influence. In the ordinary sense of the word his life was uneventful. Perhaps no great preacher ever devoted himself more exclusively and assiduously to the work of *preaching;* and in this truly great work he ranks among the supreme men of the ages. He was shy, modest, humble; did not do much of what is called "pastoral" work—and yet how many souls he really shepherded!—was a student, and a scholar, and withal, one of the greatest spiritual forces of his generation. May his kind be multiplied!

C. S. Gardner.

The Expositor's Dictionary of Texts; Containing Outlines, Expositions, and Illustrations of Bible Texts, with full references to the best Homiletical Literature. Edited by the Rev. Sir W. Robertson Nicoll, M.A., LL.D., and Jane T. Stoddart, with the co-operation of the Rev. James Moffatt, M.A., D.D. 2 vols. Hodder & Stoughton: New York. Geo. H. Doran Co. $10.00.

Among all the helps ever prepared for preachers this is easily the first. It is a veritable storehouse. There is hardly a text in the Bible, ever used as the basis of a sermon, which is left out. And the selection of the illustrative and elucidative matter has been done with excellent judgment. The whole range of first class homiletical literature is drawn upon. One can find on almost every one of the more than 2000 pages of this mammoth work, the substance and often the outlines of two or three sermons, and generally good sermons, too.

If such works are really a blessing to preachers, then this must be considered as one of the greatest boons ever bestowed upon the ministry. However, I am of the opinion that preachers

need to realize far more keenly than they do the danger of such helps. As a rule it may be said that the man who feels himself in great need of a compilation like this is the very man to whom it is most perilous. It is still a good thing to do one's own reading and thinking and to make one's own sermons.

C. S. GARDNER.

The Minister and the Spiritual Life. By Frank W. Gunsaulus, D.D. LL.D., Minister of Central Church, Chicago. Fleming H. Revell: New York, Chicago, Toronto. 1912. $1.25 net.

These Lectures, delivered before the Divinity School at Yale are a noble discussion of a noble theme. The author's distinction as a preacher gives authority to what he says; and the way in which he emphasizes spirituality as a fundamental and essential element in the preacher's character is truly refreshing. To be sure, there is little new in the matter of thought, but the weighty emphasis placed upon the importance of the spiritual is not needless nor untimely; and there is manifest throughout an insight into the sources of the minister's weakness and strength and a grasp of the problems of his life which lift the discussions of familiar truths far above the level of platitude. Particularly valuable and suggestive seems to me to be the lecture on "The Spiritual Life and its Relation to Truth and Orthodoxy." I indulge the hope that the readers of this review will get the book and read it—especially this chapter.

The least valuable lecture is on "The Spiritual Life and the Present Social Problem." The lecturer does not make clear just what the relation between the minister's spiritual life and the social problem is. Here he had a great opportunity and needed to be concrete and definite, but instead flies aloft into the realm of misty generalities.

However, no minister can read these lectures without receiving a definite and powerful impulse in the direction of more spiritual living.

C. S. GARDNER.

The Road to Unity: An Address delivered to the National Council of the Evangelical Free Churches on March 9, 1911, together with an Introduction and Two Sermons. By H. Henley Henson, D.D., Canon

Westminster. Hodder & Stoughton (George H. Doran Company), New York and London. 140 pages. 75 cents, net.

One greatly wishes that in this volume he might find really "the road to unity." If any man within the Episcopal ranks could find a road to unity for Protestanism, that man is the able, aggressive, spiritual Canon of Westminster. It is right to quote, also, Dr. G. Campbell Morgan's conviction, that if "every churchman—bond and free—" were "to read it without prejudice * * * there would surely be the discovery of what is truly essential and what is merely incidental, and a consequent coming together of those who are already one." One cannot but question whether Dr. Morgan has adequately grasped some of the implicit positions of the good Canon. If he has, then he quite mistakes the temper, as also he fails to apprehend some of the fundamental positions, of a large element of democratic Christianity. This is written in all kindness and love by one who greatly admires Dr. Henson and Dr. Morgan.

The work incidentally discloses two barriers to union which so far, in England, no one has been able to suggest a way of overcoming. First, there is that covert and, in Dr. Henson, apparently wholly unconscious, assumption that the road to unity is to be understood as a synonym for the *road to the Church of England.* The venerable and lovable Archdeason Moule has been acute enough to see, and frank and ingenuous enough openly to aver, this conception. If England's Free Churches are only waiting for Anglicanism to open a door for their "return" to the "Mother Church," then they are not of the mettle that they are supposed to be.

The other fatal assumption of Dr. Henson is that the Church of England can maintain its own unity and still abandon that assumption of its historic episcopate, intolerable to democratic Christians.

Right manfully is he, along with a notable body of like-minded men, working toward this end within the Church. The task is an impossible one. If they press too far their campaign and seem about to succeed, then a split in the Church of England will inevitably result.

Without at all meaning to do so, Dr. Henson flings a terrible insult at the free Christians of Great Britain when he advises them that what they most need to do is to adopt a certain catechism by which they will, as he thinks, "not only have done much to facilitate coöperation between separated Churches, but * * * will have gone to the root of *that lamentable ignorance of the very fundamentals of Christianity which fosters the anarchy of religious individualism in the English-speaking world*" (Italics supplied).

For all the despair of rapid progress toward unity which this book awakens, one is ready to commend it as born of a spirit of love and fraternity and of true devotion to the cause of Christ. Those who now assume Dr. Henson's attitude will yet have to learn that *the road to unity* lies through that very "anarchy of religious individualism" which is born of knowledge of the Son which makes free and not, as he thinks, of "ignorance of the very fundamentals of Christianity."

Let no reader take the reviewer's end in all this, but each read the book for himself. It will be time well spent.

W. O. Carver.

Life's Christ Places. By the Rev. Joseph Agnew, of Dunbar. Edinburgh: T. & T. Clark. 1911.

This is a charming little volume. It is a sort of outline of the life of Jesus, arranged according to the places where the great acts and crises of His ministry occurred, with interesting and often striking comments upon His career and thoroughly spiritual applications to our own lives. It is not a series of sermons, but a series of talks to a Sunday school class, and published at the request of those who heard them. They may be commended without qualification except as to two particulars. He founds an argument for infant baptism upon the incident of Christ's presentation in the Temple; and he fails to appreciate properly the social significance of certain passages in the life of the Lord and in one place even speaks slightingly of the social meaning of the Gospel. Otherwise the volume is to be commended for its spiritual insight.

C. S. Gardner.

Baptist Beliefs. Rev. E. Y. Mullins, D.D., LL.D., President of the Southern Baptist Theological Seminary. 1912: Baptist World Publishing Company, Louisville, Ky. 96 pages. 50 cents, net.

Dr. Mullins has brought to this work that clear thinking and lucid statement for which he is known to be so gifted. An introduction explains the making and function of Baptist creeds and warns against the dangers of creeds when their true function is perverted or transcended. Twenty-six articles follow but are not numbered nor presented in formal fashion. After each statement of belief a list of Scripture references is appended. The statement is not usually technical and never stereotyped, never conventional.

At the end of Dr. Mullins' work the publishers have added the New Hampshire Declaration of Faith and two Church Covenants, from Brown and Hiscox.

Many will want this fresh and convenient statement of what Baptists believe. Nearly always the statements are positive and constructive with no explicit controverting of opposing theories.

At the Temple Church. By H. G. Woods, D.D., Master of the Temple, etc. New York: George H. Doran Company.

As the author indicates these sermons do not constitute a series. Indeed there is no principle of unity in the volume. Most of the sermons, however, are of a high order, though some of them are hardly worth while for the readers of this review. Yet there are twelve or fifteen of the twenty-six that are worthy of a reading by any preacher, for the author has true spiritual insight and a smooth and elegant style. The volume is one of a series issued by this great publishing house under the general title "The Scholar as a Preacher."

A Disciple's Religion. By William Holden Hutton, B.D., Archdeacon of Northampton, etc. Edinburgh: T. & T. Clark. 1911.

There are here four groups of sermons, which are of unequal value, but most of which are excellent. Five which are included under the heading, "Historical Commemoration," are of little value, especially to American readers. The others are thought-

ful in matter and clear in style, setting forth the deeper principles of Christian living; but not notable for spiritual fervor.

The Springtime of the World, and Other Sermons. By Rev. Charles E. Stone, author of "The First Sign," etc. London: James Clark & Co. The Kingsgate Press.

This is a charming volume of sermons, notable chiefly for brevity and freshness. One rarely will find a collection of sermons, whose themes are so strikingly fresh, practical and happily expressive of the central truth of the Scriptures selected as texts. And the discussion is always stimulating and uplifting.

Reasons and Reasons. By James Moffatt, B.D., D.D., D.Litt. Hodder & Stoughton: New York and London.

A volume of brief but strong, spiritual sermons dealing with great themes.

Heredity: Its Relation to Evolution and Animal Breeding. By William E. Castle, Professor of Zoology in Harvard University. New York: D. Appleton & Co. 1911.

This book is based upon a course of eight lectures delivered before the Lowell Institute. The author maintains vigorously Mendel's law of heredity; but the facts he adduces do not seem to the reviewer always to support the law. It leaves the question as to the inheritance of acquired characters just where it was before—unproved.

Social Aspects of the Cross. By Henry Sloane Coffin, Minister in the Madison Avenue Presbyterian Church and Associate Professor of Homiletics in Union Theological Seminary. New York: Hodder & Stoughton. 1911.

A short series of studies of the social implications of the Cross, written in excellent style and exhibiting clear and deep spiritual insight.

Bebel's Reminiscences. Translated by Ernest Nutermann. New York: The Socialist Literature Co. 1911. 75 cents, net.

Bebel is the present leader of the Social Democratic Party of Germany. His life is, therefore, invested with important interest. He tells his own story in a frank and easy style, and not without evidence of egotism. But the story is valuable as throwing light upon many details of the history of this great movement.

The Cross: The Report of a Misgiving. By G. A. Johnston Ross, Professor of Practical Theology, Presbyterian College, Montreal. Fleming H. Revell Co., New York. 1912. Pages, 46. Price, 25 cents.

Prof. Ross finds that men to-day do not have the same conviction of sin that was found fifty years ago and hence do not feel the same need of a Saviour. He himself believes firmly in the Cross of Christ as the only ground of hope and as the sure anchor for the future. The little book is finely done and will do good.

What I Tell My Junior Congregation. By Robinson P. D. Bennett, M.A. The Westminster Press, Phila. $1.00 net; postage 7 cents.

A very spicy, spirited and suggestive booklet which is the result of years of experience in work with and for children in the services of the church. It forms a manual of methods and materials and gives numbers of short sermons preached by the author, in the attempt to meet the needs of the child in the morning services of the church. They will prove suggestive and helpful, no doubt, to some pastors who have neglected this important branch of service, or who have thought they had neither time nor aptitude for such work.

The First American, and Other Sunday Evening Studies in Biography. By C. J. Baldwin, D.D., Granville, O. 1911. Pages 291.

This volume contains twelve Sunday evening lectures, seven of them on American, the rest on European, characters. They are fine examples of the pulpit treatment of biographical themes. The biographical material is retold in a dramatic and interesting way, and the moral and religious lessons are clearly and fairly drawn and presented with emphasis.

The Country Church and the Rural Problem: The Carew Lectures at Hartford Theological Seminary, 1909. By Kenyon L. Butterfield, President of the Massachusetts Agricultural College,, Member of the Commission on Country Life. The University of Chicago Press. ix+153 pages. $1.00 net.

American Christian forces are beginning to appreciate the importance of the country church and to grapple with the critical problems that face it. No more serious attempt is to be found, perhaps, than this. The country church here under consideration is that made up of "the tillers of the soil." The discussion will not at all points fit all fields that are really country fields; but there are suggestions that will help all. The book is to be commended to all who need to study this problem. Such readers will find that the author has thought out the difficulties, states them clearly and sympathetically and affords not a little help toward their solution.

Christianity and the Social Crisis. By Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary. xv+429 pages.

The Spirit of Youth and the City Streets. By Jane Addams, Hull House, Chicago; Author of Democracy and Social Ethics, Newer Ideals of Peace, etc. 170 pages. New York, 1912. The Macmillan Company.

Both these works, that have become standards in their departments, have now been published in the "Macmillan Standard Library" at fifty cents each. The public is to be congratulated on this opportunity. Both works have already gained very wide popularity and ought now to be read everywhere.

What of the Church? By F. Sherman Wallace, M.A., B.D., Professor in McMinnville College. Philadelphia: The Griffith & Rowland Press.

The last chapter of this little volume is valuable. In the first, he claims more for the church's achievements than its critics will grant; and presents no adequate proofs. The other chapters are of little value.

The Cheerfulness of Death: By W. W. Keen, M.D., LL.D. 14 pages.

Prayer and Its Relation to Life: By Henry M. King. 40 pages.

What Parents Should Teach Their Children: By Sylvanus Stall, D.D. 32 pages.

Why Boys and Girls Go Wrong: By Allan Hoben. 22 pages.

The Function of the Family: By Howland Hanson, D.D. 16 pages.

The Recovery of the Home: By Charles F. Thwing, D.D. 24 pages.

These valuable pamphlets are all from the American Baptist Publication Society, Philadelphia, and each sells for ten cents, net, except the first, which is on ornamental paper and in special binding, and costs fifteen cents.

The last four belong to the "Social Service Series," edited by Dean Shailer Mathews.

The Twentieth Century Adult Class at Work. Reports of Two Actual Class Sessions. Edited by John T. Faris, Associate Editor Westminster Adult Bible Class, Philadelphia. The Westminster Press, 1912. 38 pages. Paper, 10 cents.

Family Prayers from the Book of Common Worship. Prepared by the Committee of the General Assembly of the Presbyterian Church in the United States of America. Philadelphia. The Presbyterian Board of Publication and Sabbath School Work, 1911. 16 pages. Paper, 5 cents; $2.00 a hundred.

Minutes of the Annual Conferences of the Methodist Episcopal Church, South, for the Year 1911. Nashville, Tenn., Smith and Lamar, Agents. 361 pages. Paper, 50 cents, net.

American Baptist Year Book, 1912. Philadelphia, American Baptist Publication Society. 274 pages. 50 cents; postage, 6 cents.

II. CHURCH HISTORY.

Kirchengeschichte Deutschland's; von Dr. Albert Houck. Fünfter Teil. Das spätere Mittelalter. I. Hälfte, Leipzig. J. C. Hinrichs'sche Buchhandlung, 1911. S. 582. Price, M. 10.50.

The preceding parts of Houck's great work on the church history of Germany are among the most highly esteemed historical productions of the last quarter of a century. Their accuracy, fulness and readableness leave little to be desired from either the historical or the literary standpoint. Notwithstanding

the amazing mass of detail, every page is intensely interesting. The author has known how to seize and set forth the facts in such a way as to make the narrative human and vital. The style is almost faultless.

These characteristics continue in this part. The thoroughness of investigation attested on every page, the complete mastery of the subject by the study of both the primary and secondary sources, the limpid language are all here. The volume carries the history of Christianity in Germany forward from 1250 to 1374. The titles of the various chapters are as follows: "The Popes, the German Church and the Empire;" "The Spiritual Princes;" "The Leadership of the Bishops;" "Theology;" "The Work of the Spiritual Office;" "Piety," and "The Popes and the Empire." The titles will sufficiently indicate the great divisions of the subject. Movements, whose beginnings were described in previous volumes, are carried forward in this to fuller development or to completion. The period is one of beginning decline, but Houck makes it interesting and instructive nevertheless. His work deserves the great reputation which it enjoys.

W. J. McGlothlin.

An Introduction to the History of the Assyrian Church or the Church of the Sassanid Persian Empire, 100-640 A. D. By W. A. Wigram, M.A., D.D. London. Society for the Promotion of Christian Knowledge, 1910. Price 5s. Pages 318.

Assyria was once the terrible scourge of Israel. Nineveh fell and the people passed under foreign rule. The country was debatable ground, and changed masters frequently. The people of this region, lying east of the Tigris, early received Christianity and accepted it with ready hospitality. The course of its development, especially along Christological lines, was different from that of the West. It was distinctly oriental, but made rapid progress until the country was again reduced by a native Persian dynasty in 225. These rulers were fanatically attached to the old Persian religion. Moreover they suspected Christians as disloyal to Persia on account of their connections with their religious brethren in the Roman Empire which was bitterly hos-

tile to Persia. The result of this combination of circumstances was a long and destructive persecution of the Christians which almost destroyed them and finally severed them completely from the Christianity of the Roman Empire and made of them a distinct Christian type.

The story of these eastern Christians up to 640 is very well told in this volume. The author is quite conscious that he is dealing with a Church and the distinctly ecclesiastical affairs interest him most, as is usual with high churchmen. But one can obtain a good account of early Christianity in Persia in this volume.

W. J. McGLOTHLIN.

The Armenian Church. By Archdeacon Dowling. London. Society for the Promotion of Christian Knowledge. 1910. Price 3/6. Pp. 160.

This small volume is not a history of the Armenian Church as its name might lead one to expect. It is rather a collection of disconnected notes, some of which are historical, while the majority are descriptive of the organization, doctrine, ritual, dress, and other practices of the Armenian Church at the present time. A good deal of material, interesing and otherwise, is presented.

W. J. McGLOTHLIN.

Les Pridecants Protestants des Cévennes et du Bas-Languedoc 1684-1700; par Charles Bost. 2 vols. Champion, Paris. 1912.

The sixteen years treated in these two volumes constitute one of the most distressing and terrible periods in the history of France. For fifty years the Protestants had been suffering terrible persecutions in violation of the Edict of Nantes. Then in 1685 the Edict was formally abolished and the government undertook the extermination of Protestantism within the entire realm. In this bloody business it had the hearty support of the Catholic Church. The cruelties and hardships suffered by the Protestants are almost indescribable. Hosts fled from the country, many yielded and entered the Catholic Church, many suffered the severest penalties of the law. The years immediately after the Revocation were naturally the worst, and it is with the

Protestant preachers of this period in the two provinces of Southern France, in which most of them were found, that these volumes deal. They were designed originally as a corrective and supplement to the work of M. O. Douen on the early pastors of "The Church of the Desert," published in 1879. One volume of that work retains its value, while further investigation has shown the inadequacy of the other. The author had the privilege of using the work of M. Fonbrune-Beribinau, and other scholars. He was for years a pastor in the region where the events of the history took place, and has consequently been able to add much local color to his narrative. Moreover he has had access to nearly all the archives involved, and has diligently used most of the published and unpublished sources. The result is a very detailed and yet a very life-like and readable story. The most important preachers whose lives have been treated were Francois Vivent and Claude Brousson. The author, while he is a Protestant and deeply sympathetic with the purposes and the heroic sufferings of his fellow-religionists, has nevertheless not failed to see and relate their weaknesses and mistakes. He has endeavored to see clearly and to tell the story faithfully, and seems to have succeeded remarkably well. Whoever in the future will learn the story of the heroic sufferings of the Protestants of France in the latter half of the seventeenth century cannot neglect this great work.

W. J. McGLOTHLIN.

Studies in the Life of John Wesley. By E. B. Chappel, S. S. Editor, M. E. Church, South. Pub. House, M. E. Church, S., Nashville. 1911. Pp. 239. Price, $1.00.

This handy volume is in the "Methodist Founders' Series" which is being issued under the editorial oversight of Bishop Warren A. Candler. There are a number of great "Lives" of John Wesley. This brief hand-book naturally adds nothing to these. Its purpose as stated by the author is not to bring forth any new material, but to present "such an arrangement and interpretation of familiar facts as seemed to the author best suited for making them intelligible and interesting to the younger members of our Church and to such older ones as have not

the time for a more comprehensive study." This purpose of the author has been admirably fulfilled. He has produced a racy, instructive and entertaining volume that must interest and benefit all who take it up, not only in his own Church but in other communions as well, for Wesley is the possession of all evangelical Christendom. It is not a "Life," and yet all important features of the life are so thoroughly treated that no essential matter is neglected and the average reader will find this small volume adequate to all his needs.

W. J. McGlothlin.

III. RELIGIONS AND MISSIONS.

Religion und Soziales Leben bei den Naturvölkern. Von Dr. H. Visscher, Prof. ord. an der Universität zu Utrecht. Bonn: Johs. Schergens. 1911.

This work has for its purpose to afford a scientific foundation for Christian Missions. The author exhibits a wide and thorough acquaintance with the voluminous literature descriptive of the institutions, usages and practices of the nature-peoples. He not only has read widely, but has sifted the vast fund of information as to these backward societies and correlated the significant facts so as to give us as clear a picture of the main features of their social organization as is available anywhere, perhaps. No writer with whom I am acquainted has brought out more impressively how very large a part religion plays in the social life of these peoples.

One cannot, I think, speak quite so unqualifiedly as to his success in using this material to establish a scientific basis for the Christian missionary enterprise, though his work unquestionably has value for that purpose. He criticises severely—and with justice—many of the writers on social evolution, because they start out with the theory that human society evolved by natural processes out of animal society, and persistently interpret the facts to fit this theory. To begin with a theory and handle the facts so as to make them support that theory is, as he says, an unscientific procedure. But he proceeds in the same way; though his theory is different. He tells us in his criticism of those theorists that we have really no scientific knowledge of the life of

"primitive men." But all his reasoning is in fact based upon a certain assumption as to the moral, religious and social status of "primitive man." He treats the low religious and social state of the nature-peoples as a degeneration from that original state. The writers whom he takes to task for their unscientific method treat it as an evolution upward, though a slight progress only, from the primitive status. But he says we have no scientific knowledge of "primitive man." If this be the case, his method is just as unscientific as theirs. As a matter of fact, many traits of the social life of nature-people may be regarded either as the traces of a higher social and religious life yet lingering among a degenerate people, or as rudimentary developments toward a higher social and religious life among peoples who have not yet advanced to higher levels in social evolution; whether they will be regarded as the one or the other depends upon the hypothesis with which one approaches the facts. It is very probable that there is a measure of truth in both hypotheses.

The work of the author would be more valuable if he had used more than he did the knowledge we have of the social and religious origins of the culture-peoples. The status of the nature-peoples can be best interpreted in the light of that knowledge. However, Prof. Visscher has given us an exceedingly interesting treatise.

C. S. Gardner.

Encyclopedia of Religion and Ethics. Edited by James Hastings, M.A., D.D., Fellow of the Royal Anthropological Institute, Member of the Council of the Palestine Exploration Fund; Editor of "Dictionary of the Bible," and "Dictionary of Christ and the Gospels;" with the assistance of John A. Selbie, M.A., D.D., and Other Scholars. Volume IV, Confirmation—Drama. New York: Charles Scribner's Sons. 1912. xvi+907 pages. $7.00.

This Encyclopedia comes on slowly, but with articles that justify the delay. Already it is evident that its bulk will far surpass the tentative announcements. Indeed, it seems as if the Editor were allowing free rein to his contributors with a resultant lack of proportion that is somewhat to be regretted. Still, it would hardly do to ask any more material than we are likely

to have in the completed work and no complaint is likely to be heard concerning the length of the longer discussions—treatises often—that are appearing. This volume follows those that had preceded in introducing some topics whose religious and ethical import are, to say the least, not quite obvious, or only secondary; articles on mathematical and purely psychological subjects being chiefly noticeable.

One misses some subjects, e. g., Convent.

There are numerous articles discussed by different writers in sections, as in preceding volumes. A little thought will at once suggest that this volume must have a large number of highly important topics. Only a few can be mentioned here. "Congregationalism" has barely 6 pages, by Dr. Williston Walker. "Conscience" has a composite and, one must say, incomplete presentation in 17 pages. "Conversion" has a very suggestive, brief treatment along right lines, but it is a subject that greatly needs elaboration, especially in relation to religions other than Christianity. The 5½ pages are by Dr. James Strachan.

"Cosmogony and Cosmology" has 19 sections and one reference to another article. Seventeen writers occupy 56 pages. The sectional division is on a group religious basis.

"Councils and Synods" has one writer for the Buddhist and three for the Christian, 25 pages in all. "Creeds and Articles" includes discussion of the Babylonian-Assyrian, Buddhist, Christian, Egyptian, Hebrew, Jewish, Muhammadan and Parsi creeds. "Crimes and Punishments," with which "Criminology" may be included, has 66 pages, and is quite comprehensive.

"Criticism" is represented in the Old Testament by Dr. J. Strachan, with a decided friendliness to radical positions, presented with persuasive shrewdness, while Prof. W. C. Allen deals more conservatively with the New Testament, but with frank fairness. Benjamin Kidd contributes a splendidly discriminating brief—3 pages—article on "Darwinism." The most elaborate of all the discussions is on "Death and the Disposal of the Dead," a little over 100 pages, in sections on a religious basis. Many phases of the subject are treated under other headings and only referred to in this article.

The "Decalogue" is treated with critical freedom but ethical appreciation by L. W. Batten.

Other articles of primary importance are "Deification;" "Deluge;" "Demons and Spirits" (71 pages); "Descent to Hades," by Friedrich Loofs, in 15 pages of critical, comparative and historical discussion; "Disciples of Christ," very briefly done by Prof. Herbert L. Willitt in a single page; "Disease and Medicine," 50 pages; "Divination," 56 pages; "Docetism;" "Doubles;" "Drama."

W. O. Carver.

The Mysteries of Mithra. By Franz Cumont, Prof. in University of Ghent, Belgium. Translated from the Second Revised French Edition, by Thos. J. McCormack. Sec. ed. Open Court Publishing Co. 1910. Pages, 239.

Cumont has given more attention to the religion of Mithra than any other living scholar, having traveled widely, visiting its monuments, and having worked on the subject for many years. His *Textes et Monuments figurés relatifs aux mystéries de Mithra* is the most important work ever published on the subject. The present volume consists of the "Conclusions" to that great work. In this form it first appeared in 1900, and soon ran into a second edition. In its English form, translated from the second edition, it is provided with a map and some fifty cuts and illustrations.

His long study has naturally made Cumont an enthusiast on Mithraism. It seems to the reviewer very probable that an importance is assigned to the place and significance of this religion in the Occident which it never really had. The author confesses to the necessity of drawing largely on his imagination, and it is a powerful one. That Mithraism was widely diffused over the Western Roman Empire and was very influential is proven beyond all dispute. Temples and monuments dedicated to Mithra have been found in all regions where the Romans, and especially the Roman armies, went. In the opinion of the reviewer it is not likely that the religion of Mithra was ever really a rival of Christianity with the masses of religious people, and yet it was undoubtedly very influential in the army and the government, especially in

the third Christian century. The history of this religion constitutes a very interesting chapter in the missionary history of religion, for it was one of the few non-Christian religions which were missionary. All who are interested in the history of religion will find this volume interesting, and, if read with care to distinguish between the facts and the author's fancies, very helpful and instructive.

W. J. McGLOTHLIN.

The Religions of Modern Syria and Palestine. Lectures delivered before Lake Forest College on the Foundation of the Late William Bross. By Frederick Jones Bliss, Ph.D., author of "Excavations at Jerusalem, 1894-1897," "The Development of Palestine Exploration," etc. Charles Scribner's Sons, New York, 1912. xiv+354 pages. $1.50, net.

Born in Syria and spending much of his life there, the author has had abundant opportunity to know his subject. That he has improved that opportunity is evident. But he has not depended alone upon information gained in this general way. He has read widely in preparation of the lectures. Before delivering them, he made a tour of the land with this special purpose in view, and again before publishing the lectures they were revised in the light of a second tour of Syria. The result is a work of much learning on a country of growing importance in the life of the world and in the progress of missions. One chapter is devoted to "the historic setting," two to "the Eastern Churches," three to Islam, and one to "the influence of the West." It will be recognized that Jews, Druses, Musiriyeh and Isma'iliyeh, as well as some less important cults are omitted. The author explains that this was due to excess of material for the limits of the volume and promises this material at some later time. It would perhaps have been better to condense and eliminate even further than has been done and include all in the one volume. The work as it stands, however, is rich in details of sources and illustrations of facts which will enhance its value for thorough and scientific students. The questions that relate to Protestant Missions are, as might be expected, treated with fairness and frankness.

The book is Volume V of the Bross Library.

W. O. CARVER.

"The Hakim Sahib": The Foreign Doctor. A Biography of Joseph Plumb Cochran, M.D., of Persia. By Robert E. Speer. Illustrated. New York, 1911. Fleming H. Revell Company. 384 pages. $1.50 net.

The Life of Dr. Arthur Jackson of Manchuria. By the Rev. Alfred J. Costain, M.A., with a Preface by the Rev. William Watson, M.A. Second Edition. London and New York, 1911. Hodder & Stoughton. 188 pages. 2 shillings, net.

Hudson Taylor in Early Years; The Growth of a Soul. With Illustrations, Portraits, Maps, etc. By Dr. and Mrs. Howard Taylor, with Introduction by Mr. D. E. Hoste, General Director, China Inland Mission. New York: Hodder & Stoughton; George H. Doran Co.; Philadelphia: China Inland Mission, MCMXII. xxi+511 pages. $2.25 net.

William Scott Ament, Missionary of the American Board to China. By Henry D. Porter, M.D., D.D., Author of "Biography and Memorial of Henry Dickinson Smith." Illustrated.. New York, 1911. Fleming H. Revell Company. 377 pages. $1.50, net.

Letters of George Borrow to the British and Foreign Bible Society. Published by direction of the Committee; edited by T. H. Darlow. New York and London, 1911. Hodder & Stoughton (George H. Doran Company). xviii+471 pages. 6 shillings.

Biography teaches by example not only in the sphere of history but of all the historical sciences as well. World-wide missions are entering a distinctly new epoch. Perhaps one should say they have already entered upon the new era, but are just now becoming distinctly conscious of the new order. The methods, aims and instruments of the world conquest by Christianity are all passing under review to determine what modifications are called for to gain true efficiency in the most stupendous moral and spiritual undertaking that could engage the energies of men.

Missionary students are fortunate in having at their disposal just now a large library of biography, autobiography and reminiscential review of missionaries of long, strenuous, varied and illuminating service. No literature in the subject of Missions is more valuable, not even the reports of ecumenical commissions and the careful works of the best equipped experts.

In the list at the head of this notice we have five volumes covering a wide range, and each in its way of great value.

Persia is to exhibit from now on a new phase of missionary work and results. The long-deferred, because hitherto practically impossible, efforts for Mohammedan conversions are now to be put to the proof. Lives of Persian workers have been written, from Henry Martyn on, but in Dr. Cochran we have the man who most of all, perhaps, forms the transition from the older task to the newer. He was closely identified personally with movements that are bringing about a new political and social order in the land of the Shah. It is fortunate for missionary students that Dr. Speer is the biographer.

The two volumes representing Missionaries to China are opportune. Dr. Ament spent thirty-six years in China, and passed through the stirring transition days leading up to the marvelous period of republicanism. The biography is written with constant consciousness of its value to missions as well as with a view to honoring its hero. Dr. Ament labored with one of the most statesmanlike of all mission boards, and so his life story is especially valuable.

Hudson Taylor's life has been awaited with eagerness for years. It is a little disappointing after so long a time to have only the "early years," not reaching the days of the "China Inland Mission," and with no certain promise as to the second volume with that story. And upon reading one finds a rather unanticipated measure of ancestral and collateral detail. It is all interesting, even engaging, and helps to understand "the growth of a soul," which is the real objective of the authors. They evidently account the soil and surroundings as having no little to do with the soul's growth. Everywhere the book bears evidence of the most painstaking care in gathering material. For missionary problems the second volume will be of more immediate value, and it is to be hoped it may soon be forthcoming. This first volume is of value chiefly for personal religion along those profound pietistic lines for which Hudson Taylor was noted no less than for his unprecedented achievements in organizing a mighty mission.

The biography of Dr. Jackson has the pathetic interest of a martyr hero. Dying at 26 of that terrible plague, to combat

which he had gone voluntarily to Manchuria two winters ago. He had barely begun a career which his character, preparation and devotion promised to make notable. Such lives have ever had wonderful power of appeal to young men and women. This one is told with the spirit and skill that will make it effective, and through this biography the hero will call many to heroism.

Of George Borrow his editor says: "Certainly, no other society ever possessed such an astonishing correspondent," and calls him the Society's "most remarkable servant." For some eight years he was agent and translator for the Bible Society in Russia, Portugal and Spain. After that he entered upon a literary career which won him fame. His elaborate biography, 1899, was unable to make use of this correspondence, which had been lost in the Society's archives; but it has now been recovered and published in full. It comes at just the time when certain Protestant denominations have reason for extensive zeal in propaganda in the countries from which Borrow's remarkable correspondence was written. One is glad to commend and recommend each and all these able volumes as of opportune value and of permanent interest.

W. O. Carver.

The Education of Women in China. By Margaret E. Burton. Illustrated. New York, 1911. Fleming H. Revell Company. 232 pages. $1.25 net.

Miss Burton spent six months in China in 1909 with her father, whose commission at that time is generally known to students of missions and of education. She gave her attention especially to the condition, culture and needs of women in China and has continued her studies. This volume, setting forth the results of that study, is opportune. There is no other work with which it must compete at a time when its subject is of the first interest. Sympathetic appreciation is shown for the work already done since 1842 by Christian schools. The recent attention to women's education by government is outlined. The great need and opportunity for such education and the growing enthusiasm for it are described. The investigating has been carefully

done and the writing is clear and forceful. Let the student take this work in connection with the Edinburgh report of the Commission on Education and he will be well equipped for one of the supreme concerns of that nation that holds first place in current world interest.

W. O. Carver.

The Conversion of India, Or Reconciliation between Christianity and Hinduism; Being Studies in Indian Missions. By Emil P. Berg, Author of "Transformed Hinduism," "Ideals of Buddhism," etc. London, Arthur H. Stockwell, 1911. 238 pages.

Under the guise of addresses to missionaries to India, as his dear and beloved friends, whose concern for the religious salvation of India he deeply shares, the author has presented a somewhat novel and altogether shrewd argument for the "modern theology" and "the conclusions at which the new criticism has arrived." The author is quite convinced that thus far missions, Catholic and Protestant alike, have been a stupendous and pitiable failure. This is known fully by the Hindus and is obvious to all thinking men. Equally certain is he that he knows the reason. It is antiquated methods, mediaeval theology, slavery to Pauline conceptions of Atonement, the blasphemy of the teaching of the deity of Jesus, and the idolatry of the Trinity. By modernizing her methods Christianity might hope speedily to effect a reconciliation with Hinduism.

The whole subject is dealt with in a superficial and supercilious air that is academic rather than practical. It can do harm among such readers as are ready for any disparagement of missions. It will not promote energy in the task of converting India. Unitarianism has never been aggressively missionary and for the obvious reason that it lacks both the conception of human need and the inspiration of sufficient motive.

The discussions are flatteringly praiseful of Hindu thought, life and personality, saturated with Unitarian thought and dogma, attractive in style and given an added interest by attributing the positions presented to Hindu philosophers and religionists and representing them as spoken by Hindus.

W. O. Carver.

The Negro and His Needs. By Raymond Patterson; with a Foreword by William Howard Taft. New York, 1911. Fleming H. Revell Company. 212 pages. $1.25, net.

Mr. Patterson has brought to the task of preparing this book a vigorous personality, a journalistic training, a newspaper correspondent's cock-sureness and off-hand wisdom, some extensive study and investigation, and a measure of reflection.

The result is that he has grasped right fully *the complexity of the problem* which he outlines in five chapters. He has gotten at the heart of the economic and political phases of *existing conditions* which he sets forth in four chapters. He has developed some highly suggestive views concerning *the solution* which he states with dogmatic vigor and intense earnestness in five chapters. The chapters were originally published as letters in *The Chicago Tribune* and their author did not overlook that the prime demand on a correspondent is that his letters shall be readable. The revision they have undergone at the hands of Mrs. Patterson has not made them less readable nor removed all that was put in primarily for that purpose. But there is much of wise suggestion and more that is stimulating to thought. The book should have the attention of all who are concerned for the Negro and for our country as affected by the Negro.

W. O. Carver.

The Home Mission Task; Its Fundamental Character, Magnitude and Present Urgency. Edited by Victor I. Masters, Editorial Secretary of the Home Mission Board of the Southern Baptist Convention, and made up of chapters by well known Southern writers. Atlanta, The Home Mission Board, 1912, 331 pages.

Dr. Master's title page description of his book leaves little need for further word. There are fourteen chapters wherein are discussed by our ablest mission thinkers and workers the various philosophical and practical aspects of the "Home Mission Task." The editor has himself written chapters on "A Historical Sketch" and "Home Missions and the Country Church." Secretary Gray presents the organization, scope and aim of the Board. The names of Hatcher, Edmunds, W. M. Vines, H. L. Jones, Gambrell, L. J. Bristow, J. E. White, Gordon, Love, Bru-

ner and Weaver attached to articles dealing with subjects in which most of these men are recognized specialists, are a guarantee of the intense interest and great value of the book. Its primary purpose is to inspire and instruct Southern Baptists, but students of missions in all denominations will find it a rich volume.

W. O. CARVER.

The Mission of Our Nation. By James Franklin Love, D.D. Fleming H. Revell Company, New York, Toronto, London. 1912. 240 pages. $1.00, net.

In five chapters as follows: "Signs of a National Mission;" "The Reason for the Mission;" "The Nature of the Mission;" "Perils to the Mission;" "The Realization of the Mission." Dr. Love has put clearly before his readers a stimulating discussion of America's place in God's missionary plan of the ages. Beginning with the founding of Christianity, he rapidly traces its Spirit-guided course away from the Orient, through Greece and Rome, to the time when it took root among the Anglo-Saxons, and blossomed into the evangelical religion of Protestant America. "Man's happiness consists in finding out which way God is going and then going with Him" is submitted as a thesis, and the book shows that God is moving through evangelical Christianity, through the Anglo-Saxon, through democracy, through the American nation. The mission of our nation is to go with Him by letting Him work through us. Dr. Love has brought to his treatment research, fairness, clear thinking, sane and suggestive interpretation, missionary zeal, high patriotism and a delightful style. It is difficult to lay the book down, having begun it. Having finished it, the evangelical Christian and the patriotic American will undertake his task with quickened pulse, clear eye and resolute purpose. He will be a better foreign missionary, become a better home mission and *vice versa*.. May more Southern men write books on the same plane.

P. W. J.

The Redemption of the City. By Charles Hatch Sears, M.A., General Secretary of the New York City Baptist City Mission Society. Introduction by Edward Judson, D.D. Philadelphia, 1911, The Griffith &

Rowland Press. xvi+248 pages. Cloth, 50 cents, net; paper, 35 cents, net.

Availing himself of extensive study of what has been written on the problems of home missions, and specifically of city missions, and of an intelligent and wide personal study at close range of the city's life, this author has brought to his task a quite remarkable capacity for clear and complete analysis and of equally clear and forceful statement. All the while he has had in mind the particular purpose for which he was asked to prepare this volume, for study classes within the missionary societies. The result is the best elementary work in the city's problem that this reviewer has seen. It is best because it is most comprehensive, because it is optimistic and able to give a good basis for its optimism, because it is fertile in suggestion of ways and means for solving the great problem. There are pictures, charts, an extended bibliography, chapter synopses, "Notes of Reference" to other literature of all classes, marginal topical notation, a "directory of organizations referred to in text"—forty of them. In short, the work is a marvel of completeness and of fitness for its purpose.

W. O. Carver.

Early Stories and Songs for New Students in English. By May Clark Barnes. New York, 1912. Fleming H. Revell Company. 145 pages. 40 cents, net.

Here is a work designed for teaching English to immigrants and at the same time teaching them some of the chief stories and truths of the Bible and Christianity. It is a sort of adult primer of the English language. It is chiefly made up of material already tested in successful use in the form of leaflets and charts. With it are included instructions to teachers for its use. It is intensely interesting as representing a pedagogical method in religious and general instruction.

South American Problems. By Robert E. Speer, New York, Student Volunteer Movement, 1912. xi+270 pages. 75 cents.

The charm of Mr. Speer's personality, the force of his wis-

dom, and the result of an extended journey in personal study of South America, combine to make assurance to any missionary student that here is a book of first class importance for private use, study classes, and for use by ministers. It will help to further the growing concern which North American Christians are taking in South America. Numerous illustrations and a color map greatly add to the value of the book.

Brazilian Sketches. By Rev. T. B. Ray, D.D., Educational Secretary of the Foreign Mission Board of the Southern Baptist Convention. 1912: Baptist World Publishing Company, Louisville, Ky. 134 pages. Cloth, 50 cents; postage 7 cents; paper, 35 cents; postage 5 cents.

These sketches are in part the outcome of an official visit to Baptist missions in Brazil two years ago. Dr. Ray has centered his attention upon religious conditions, opportunities and work. Naturally he has made most extensive use of facts in connection with the work of his own board, but the work will possess general interest, as well. Fine tributes are found to native Christians and to missionaries. There is something also of philosophy in chapters on "The Testing of the Missionary," "The Urgent Call," "The Last Stand of the Latin Race."

The book is to be used as the text-book of mission study classes in Southern Baptist churches this fall. It ought to have a very extensive reading.

The Chinese Revolution. By Arthur Judson Brown. 217 pp.; illustrations, map, cloth binding stamped in gold. New York: Student Volunteer Movement. 75c, net.

By making use of his previous thorough study of China and by drawing on the pages of his "New Forces in Old China" Dr. Brown has been able to be among the first in the field with a book on the most significant fact of current history. By this means also the Student Volunteer Movement is able to be on hand with a thoroughly up to date text-book on China for mission study classes. Both the author and the Movement, and more especially the mission study students are to be congratulated. The chapter on "Leaders of the New China" has extensive accounts of both Sun Yat Sen and Yuan Shi Kai.

Ji Yung: A Beautiful Gem. Letters from a Chinese School Girl. By Janie H. Watkins. Smith & Lamar, Agents; Publishing House M. E. Church, South, Nashville, Tenn. 912. 62 pages. 50 cents.

A series of interesting letters of a Chinese girl of high social position, written to her teachers in the Laura Haygood Memorial school in Soochow. The broken English of the letters give added charm to the great human interest in this work that presents the progress in learning and in life of a Chinese girl. Incidentally the reader comes very close to the tragedy of the Chinese custom of marrying girls while mere children.

Pokjumie; A Story from the Land of the Morning Calm. By Ellasue Canter Wagner, author of "Kim Su Bang," and other Korean Stories. Nashville, Tenn.; Dallas, Tex.; Publishing House of the M. E. Church, South. 1911. 115 pages. 50 cents.

A well-told story of the experiences of a woman in Korea in the varied relations in which they suffer and achieve in that backward land; and of the power of Jesus Christ to regenerate the society of that, as of all lands.

With You Always. A sequel to "Over Against the Treasury." By Courtenay H. Fenn, D.D., Missionary of the Presbyterian Board, Peking, China. Philadelphia: The Westminster Press, 1911. 238 pages, decorated. 75 cents. Postage, 8 cents.

This work presents in the form of an attractive story the picture of an ideal missionary church. In the course of its becoming such a church there arise all the usual and some unusual problems and objections, difficulties and antagonisms all of which are dealt with in an effective way. Inevitably the story has its form and progress severely subjected to the motive and plan of the argument. None the less the story is very human and interesting for itself. The main value of the book, and for which it is to be heartily commended to all pastors and promoters of missionary interest, lies in its suggestion of methods for introducing missions into all forms of a church's organization and for inspiring all classes with an enthusiasm for this cause.

India and Daily Life in Bengal. By Rev. Z. F. Griffin, B.D., fifteen years a Missionary in India. Third Edition. Philadelphia: American Baptist Publication Society. 1912. 214 pages. 38 pictures. $1.00, net.

It is not surprising that a third, enlarged and corrected, edition of this book is called for.

There is no pretension to learning, no profound discussion of great "problems." The author tells in everyday fashion the everyday story of India as he has seen it. Taking for granted no knowledge of India, he writes of scenery, roads, occupations, government, mission work, pests, etc. By such a plan the work is adapted to the great majority of people who want to study a foreign land. Scholars and scientific students will pass this book by. For the average reader, young and older, it will be "just what he wants."

In the Nantahalas; A Novel, by Mrs. F. L. Townsend. Nashville, Tenn.: Publishing House of the M. E. Church, South; Smith & Lamar, Agents. 186 pages. $1.00, net.

A cover-page descriptive title calls it "A story of the 'Mountain Whites,' by one who has lived among them and loves them." That title is enough to win the interest of many if they can be assured that the story is a good one, and that it represents the mountain people truly. Here is the assurance for all who can trust the editor's judgment.

Periodical Articles on Religion, 1890-1899. Compiled and Edited by Ernest Cushing Richardson, with the coöperation of Charles S. Thayer, William C. Hawkes, Paul Martin, and various members of the faculty of the Hartford Theological Seminary, and some help from A. D. Savage, Solon Librescot, and many others. Author Index. New York: Published for the Hartford Seminary Press by Charles Scribner's Sons. 1911. 880 pages.

This is an enormous reference list. There are here indexed more than five thousand articles. The order is simply alphabetical on an author basis, but with article titles included all along, presumably when the article was anonymous.

A wide range of subjects and of general quality and method of treatment will be found included in the list. There is no sort

of topical arrangement and an investigator would need to be pretty well informed to make readiest use of this index.

It will serve useful purposes, however, to any one studying in this field.

Religions: Ancient and Modern. Open Court Publishing Co., Chicago, Ill.

The Religion of Ancient Greece. By Jane Ellen Harrison.
Celtic Religion. By Professor Edward Anwyl.

These brief volumes on the various religions and the various phases of religion form a very valuable series for the lay reader who is interested in the subject. Most of the volumes have been prepared by men and women who had earned the right to be regarded as experts by the publication of other and larger works on the same or related subjects, before they undertook these condensed treatments. The composition of a valuable primer is a most difficult task, and presupposes both comprehensive and detailed knowledge of the subject.

"The Religion of Ancient Greece" is a most admirable example of condensed treatment for a large and complex subject. It is clear, comprehensive, illuminating, suggestive. Everyone who is beginning the study of Greek religion should begin with this.

"The "Celtic Religion" is not so valuable. One does not get a clear, definite and distinct impression as in the other work. True the materials are not so abundant or clear, but neither is the mastery of the existing material so evident.

The Goodly Fellowship. By Rachel Capen Schauffler. New York: The Macmillan Company. 1912. viii+325 pages. $1.25, net.

The author is sister-in-law to Benjamin Labaree, a devoted missionary to Persia, who was slain on the field. Contact with him and study of his life and work served to correct in her certain erroneous notions she had come to hold of the futility and wrong of able men losing their lives in missionary work. In this novel she seeks to gain a hearing for the true manhood and womanhood of missionary service. On the background of Per-

sian scenery and life she presents heroism, adventure, romance, love in a dramatic story. As a novel it should be a popular success. As a missionary volume it may serve a useful end.

IV. BIBLICAL LITERATURE.

Biblical and Theological Studies. By the Members of the Faculty of Princeton Theological Seminary. Published in Commemoration of the One Hundredth Anniversary of the Founding of the Seminary. Chas. Scribner's Sons, New York. 1912. Pages 634. $3.00, net.

This massive volume is a worthy memorial of the Princeton Seminary Centennial. The leading chapter in the book is by President Patton on "Theological Encyclopedia," in which he contends for a well-rounded course in theology. Dr. Warfield writes ably on "The Emotional Life of Our Lord," while Dr. J. D. Davis discusses "The Child Whose Name is Wonderful." Dr. Vos treats "The Eschatological Aspect of the Pauline Conception of the Spirit," while Dr. Armstrong gives "The Place of the Resurrection Appearances of Jesus." So the volume moves on a high plane of ability and dignity. Dr. Robert Dick Kilson stoutly maintains that "The Aramaic of Daniel" suits best the early date of the book, not long after the founding of the Persian empire.

A. T. Robertson.

The Historicity of Jesus. By Shirley J. Case, of the Department of New Testament Literature and Interpretation in the University of Chicago. 1912: University of Chicago Press, Chicago. Pages 352. $1.50, net.

Dr. Case undertakes to answer the wild theories of W. B. Smith, of New Orleans, and Arthur Drews, of Germany, that Jesus never lived at all. It is not a difficult task to demolish that contention and Case has done it successfully, and with great ability. But in Chapter X, he undertakes to set forth "Jesus' Significance in Modern Religion." This he does in a shrewd and suave criticism of the deity of Jesus in justification of the Unitarian view. He holds the primitive interpretation of

the Apostles as out of harmony with the true world view and the facts of the life of Jesus (pp. 311ff.). He admits that it is not strange that the followers of Jesus should have made Him the object of their worship (p. 335), but for us the personal religion of Jesus, not the religion about Him, is of fundamental importance (p. 336). We still have "the ideal" as set forth in the example of Jesus (p. 337). Close touch with Jesus' life makes him "a most valuable aid to a better vision of the Father" (p. 344). It is all very cleverly done, but there is this patronizing tone towards Jesus all through the chapter.

"Even the first disciples, who were deeply impressed by their life of association with Jesus, preferred to set in the foreground their own inferences about the meaning of his career" (p. 339). But, according to Dr. Case, modern criticism has a much truer insight into the person and worth of Jesus than had Peter, John, and Paul.

A. T. Robertson.

The Acts of the Apostles. A Commentary for English Readers. By W. M. Furneaux, D.D., Dean of Winchester. Oxford University Press, New York. 1912. Pages 424. $3.00.

Dr. Furneaux accepts the Lucan authorship and dates the Acts about A. D. 75. He does not follow Harnack's lead here, but rather that of Sanday. I agree with Harnack as to the early date, probably A. D. 63. The author also accepts Ramsay's proof for the South Galatian view as conclusive. He gives a full bibliography of words in English on Acts, Peter, and Paul, that he has quoted. The comments are brief, pointed, and luminous. This part of the work is very well done indeed. A great deal of valuable information is packed into small compass, though the book is not a small one. There are many keen suggestions here and there. The author has read all the books and has done his own thinking. One misses the headings for the divisions made. The book is weakest on analysis. The textual comments are excellent, but there is little cue to grasp the development of the book. The work in detail is good.

A. T. Robertson.

The Parting of the Roads. Studies in the Development of Judaism and Early Christianity. By members of Jesus College, Cambridge. Longmans, Green & Co., New York. Pages 347.

The Dean of St. Paul's Cathedral, Dr. W. R. Inge, writes an Introductory Essay. He is an Honorary Fellow of Jesus College. All the papers are by members of this great college. The Dean of the College, Dr. F. J. Foakes Jackson, is the editor of the volume. The tone is more conservative than some similar volumes of recent date and the evangelical note is marked.

I have been particularly interested in the chapters on "Judaism in the Days of the Christ," by W. O. E. Oesterley; "Some Characteristics of the Synoptic Writers," by H. G. Wood; "St. Peter and the Twelve," by W. K. L. Clarke; "The Theology of St. Paul," by G. B. Redman, and "The Johannine Theology," by B. T. D. Smith. The book is an honor to Jesus College and a worthy expression of sane modern scholarship. Many nonconformists go to Jesus College and it stands in the front rank of the colleges at Cambridge. The writer (Ephraim Levine) of Essay IX, "The Break between Judaism and Christianity," is a Jew.

A. T. Robertson.

Miracles: Papers and Sermons Contributed to the Guardian. By W. Lock, D.D., W. Sanday, D.D., H. S. Holland, D.D., H. H. Williams, M.A., A. C. Headlam, D.D., with a Prefatory Note by H. S. Holland, D.D., Regius Professor of Divinity in the University of Oxford. Longmans, Green & Co., London and New York. 1911. 140 pages. 90c, net.

What an array of first-class scholarship is here presented, discussing this subject of first-class importance to current Christianity. And these fine scholars are at their best in the discussion. They did not write with a view to supplementing each other and of forming a unified discussion. It so turns out, however, that they have discussed the subject from the several standpoints of Biblical Criticism, science, philosophy, meaning and purpose. All in all it makes a very fine modern presentation of the best Christian thought concerning miracles.

A certain Mr. Thompson published a book with the title,

"*Miracles in the New Testament,*" in which he contended that "the full and real belief in the Incarnation of Jesus Christ would gain by the total elimination from His life on earth of all that went beyond the limits of ordinary human life as we know it." It is to confute and refute that position that all this fine ammunition has been brought out. One would think Mr. Thompson quite set up with his importance in calling to the ramparts such masters and so many. They have treated the author and his positions with eminent consideration and fairness, paying him far more deference than a too shallow and patronizing position properly deserves. But the Church is certainly much the richer for these papers called forth by this subtle attack on a fundamental of reason and of faith.

W. O. Carver.

The Higher Criticism. Four Papers by S. R. Driver, D.D., Canon of Christ Church, and Regius Professor of Hebrew, Oxford, and A. F. Kirkpatrick, D.D., Dean of Ely, Sometime Master of Selwyn College, and Lady Margaret's Professor of Divinity, Cambridge. New Edition. Hodder & Stoughton (George H. Doran Company), New York. 1912. xii+88 pages. 50 cents, net.

These papers were originally designed to justify and commend the methods and results of Biblical Criticism before the intelligent lay membership of the Church, and particularly to urge upon the ministry the necessity for recognizing the work of Criticism in their sermons. The authors feel that there is still need for such justification and commendation. Hence the new edition. Dr. Kirkpatrick urged "The Claims of Criticism upon the Clergy and Laity," and "The Inevitableness and Legitimacy of Criticism;" while Dr. Driver presents "The Old Testament in the Light of To-day," and shows from his standpoint "The Permanent Religious Value of the Old Testament." Dr. Driver is one of the very foremost of the liberal mediate critics and Dr. Kirkpatrick is of the same school and at home in his subject. The little volume is, therefore, just such as the average reader will want for an understanding of this matter from the standpoint of its exponents.

W. O. Carver.

Die Heilige Schrift des Alten Testaments, übersetzt und herausgegeben, von C. Kautzsch, Professor d. Theologie in Halle. Dritte völlig neugearbeitete, mit Einleitungen und Erklärungen zu den einzelnen Büchern versehene Auflage. Tübingen, J. C. B. Mohr (Paul Siebeck). 1909. Two vols.

This translation of the Old Testament into clear modern German has been before the public since 1890. It has not of course taken the place of Luther's translation, but it has had a surprisingly large sale. Professor Kautzsch, with the assistance of other notable Old Testament scholars, has continued his work upon it and now gives us his completed work. Indeed he was called home before this third edition was off the press. The work corresponds to Weizsäcker's translation of the New Testament, the two together making an admirable translation into modern German of the Bible as a whole.

This third edition has added much important matter. There are now brief introductions to the Old Testament as a whole, to the great sections into which it is customary to divide it, to each book and to the various sections into which the text of the various books is divided. In these introductions the effort has been made to compress the most important conclusions which conservative German scholarship has reached, carefully distinguishing between the known and the supposed. The positions assumed would probably correspond fairly well with those taken by what has sometimes been called "the mediating school" of British and American scholars. The various documents of which the text is supposed to have been composed are indicated on the margin. The text of the books is divided into sections corresponding to the topics presented, and appropriate headings are provided which give a summary of the section with the historical setting and such other information as is necessary to an understanding of the section. At the bottom of the page are brief notes of

various kinds for the illumination of the text—exegetical, historical, philological, etc. The whole constitutes a most valuable apparatus for the study of the Old Testament for those who read German. Pity it is that we have no similar scholarly work in English. It is a thesaurus of information on the Old Testament. However much one may disagree with the documentary analysis of the text, the careful reader can not fail to derive rich material from the introductions, notes and translation.

W. J. McGLOTHLIN.

Die Dämonen und Ihre Abwehr im Alten Testament, von Dr. Phil. Anton Jirku. Leipzig, A. Deichert'sche Verl. Pages, 99. M. 2.40.

The purpose of this pamphlet is to set forth the belief of the Hebrews on demons, and the means employed to ward off these evil spirits. The author takes no account of the supposed results of criticism, for the reason that he believes that the dates of the documents have no bearing upon the dates of their contents. He also reaches the definite conclusion that Jehovah was always regarded by the Hebrews as the God of the whole world, and not as a national God gradually rising in their conception to the more exalted position.

The work is divided into two chapters. In the first the author states the various kinds of demons in whose existence and work the Hebrews believed; of these he finds nine classes—the spirits of the dead, the demons of the night, of the desert, of caves, of trees, of the possessed, of the sick, etc. In the second chapter he gives an account of the various means employed to ward off these demons—the use of blood, water, animals, plants, etc. Some of his conclusions will certainly not be accepted. He extends belief in demons beyond the bounds of legitimate interpretation, applying it where moral evil is undoubtedly in the mind of the writer. But the book is interesting and worthy of a reading.

Two Witnesses, or the Bible True. By Joseph Palmer. 1912. Arthur H. Stockwell, 29 Ludgate Hill, London, England. Pages 275. Price, 1 shilling.

Mr. Palmer is a stout defender of the accuracy of the Scriptures and strongly opposes evolution and the whole Wellhausen hypothesis. He makes a readable book and hits some hard licks. One of his theories is the contemporaneous origin of the Gospels, due to notes taken down by the Apostles and others. The book will repay study.

Hat Jesus Christus gelebt? Prolegomena zu einer religionswissenschaftlichen Untersuchung des Christusproblems. Von Lic. Dr. Alfred Jeremias, Pfarrar der Lutherkirche zu Leipzig und Privatdozent an der Universität. Mit zwei Beilagen. 1. Der Auferstehungsmythus der vorchristlichen Religionen. 2. Leitsätze zum Christusproblem. Leipzig, 1911. A. Deichert'sche Verlagsbuchhandlung Nachf. S. 64. M. 1.

It is not yet easy for American scholars to take more than a curious interest in pre-Christian Christ-myth idea, and the raising of the question of the historical life of Jesus, in which not a few German scholars find so much to engage their thought. But for such as want to come at the subject in a limited but very scientific way, here is a good work in the true German style of careful and painstaking analysis of the problem and the method of its solution.

Kritik des Neuen Testaments von einem griechischen Philosophen des 3 Jahrhunderts. Von Adolf Harnack. 1911. J. C. Heinrichs'sche Buchhandlung, Leipzig. Pages 150. M. 5.

Here we have another volume in the valuable *Texte und Untersuchungen.* The philosopher is Porphyry, Harnack holds, who is the man aimed at in the *Apocriticus* of Macarius Magnes of the Third Century. It is the hostile criticism of Porphyry with which Harnack deals in his usual thorough style. It is a masterpiece of criticism.

The Call of the Christ. By Herbert L. Willett. Fleming H. Revell Co., New York. 1912. Pages 212. $1.00, net.

Prof. Willett writes in a fresh and helpful way about "the challenge of Jesus to the present century." It is in no sense a

life of Christ, but a study of the appeal to men to-day. The book will do good and strengthen the faith of some. There is a needless fling at those who hold as essential the divinity of Christ, the atonement, the work of the Holy Spirit'' as ''types of an obsolescent order of Christianity'' (pp. 8f.).

The Friendship of Jesus. By Robert Wells Veach, author of "The King and His Kingdom." Fleming H. Revell Co. 1911. Pages 124. 75 cents.

The sub-title, ''the secret of a victorious life,'' describes the book very well. The author shows how Jesus is able and glad to help the Christian in his struggle with evil. It is a wholesome and virile treatment of a vital theme.

The Passion of Christ. By the Rev. James S. Stone, D.D., Rector of St. James' Church, Chicago. Longmans, Green & Co., New York. 1912. Pages 385.

The purpose of the writer is to make ''a study in the narratives, the circumstances, and some of the doctrines pertaining to the trial and death of our Divine Redeemer.'' This he does with scholarship, ability, and reverence. The author is not credulous, but he is faithful to the essential facts and truths and has written a useful book.

The Epistles to the Corinthians and Galatians. With Notes and Comments, by J. E. McFadyen. A. S. Barnes & Co., New York.

The Interpreter's Commentary is one of the best of the popular series. Dr. McFadyen has a fresh and vigorous way of looking at things. His comments are very able and suggestive.

Die Catene des Vaticanus Gr. 1802 zu den Proverbien. Analysiert von Otto Hoppmann, Dr. Phil. 1912. J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany. Pr. 10 M.

Hans Leitzman is editing a series of *Catenestudien* of which this volume is Number 2. It is a photograph of the manuscript itself and is useful for the study of the textual criticism of Proverbs and for the study also of the Greek text. The references

are carefully and clearly given to Basil, Chrysostom, Origen, etc. The handwriting is very legible.

The Parables of Our Saviour, Expounded and Illustrated.
The Miracles of Our Saviour, Expounded and Illustrated.
By W. M. Taylor, D.D., LL.D. Hodder & Stoughton, New York; George H. Doran Company. Each about 450 pages. 50 cents, net.

These two works have long been recognized as standard works in exposition, the former first published in 1886, and the latter in 1890. The present edition is printed from the original plates and is now placed within reach of the public at about one-third the original price. The work is well done, and the inclusion of these volumes in the Hodder & Stoughton "Great Books at Little Prices" should give them a new period of extended popularity.

V. MISCELLANEOUS.

From Freedom to Despotism: A Rational Prediction and a Forewarning. By Charles M. Hollingsworth. Washington, D. C. The Author. 1910.

There is no end to the number of books undertaking to discuss the Social Question; and their variety is almost as endless as their number. This is one of the most singular I have come across. It is strongly written. The reasoning is acute. The style is clear, though a little labored. Its premises are clearly stated and the deductions from them rigidly logical; but they are entirely too narrow. The author believes in the economic interpretation of history in the narrowest sense of the phrase. He utterly fails to comprehend and value adequately other numerous forces that are at work in the social process and especially in the complicated processes of modern society. He ignores many of the most significant tendencies which are manifest all about us; and thus drives ruthlessly on to the conclusion that there can be but one outcome to our political development—despotism. The book is covered inches thick with pessimism. I could not but ask, why write such a book? If we are headed toward despotism and there is no help for it, why not let us enjoy our dreams of progressive democracy as long as possible? If a man is afflicted with

a mortal disease for which there is no remedy, it is neither wise nor kind to insist upon forcing his situation upon his attention, unless there is some sort of preparation he can make for the inevitable issue. Pessimism is not a helpful doctrine, either in religion or politics.

C. S. GARDNER.

Tennyson and His Friends. Edited by Hallam, Lord Tennyson. The Macmillan Co., New York. 1911. Pages 503. $3.00, net.

There is boundless charm in the personality of Tennyson. His poetry is so rich in grace and beauty of style and sentiment that it is the wonder of modern days. But Tennyson himself has a winsomeness all his own that was well understood by his contemporaries. There was at times a certain roughness of manner to the stranger, but the initiated who were privileged to get within this outer shell and share the royal hospitality of this great soul learned the real Tennyson. He moved in the best circles of English life and that is the best in the world. It was the best in the true sense, that of culture of the spirit. In that high region Tennyson was at home and at his best. The present beautiful volume reveals to us some of the noble spirits in this mystic circle. It is a joy to a lover of Tennyson to commune in these delightful pages with Tennyson, his brothers Frederick and Charles, Arthur Hallam, Lushington, Fitzgerald, Carlyle, Thackeray, Ward, Spedding, and many more. Lord Tennyson, the editor, has called to his help various friends of his father, who are best qualified to present certain aspects of his private life. The views of Tennyson on many vital topics are given in a most interesting way, as music, science, nature. All in all, it is a book to prize and to enjoy. The pictures are numerous and beautiful and in harmony with the character of the volume.

A. T. ROBERTSON.

Professor Elmslie: A Memoir. By W. Robertson Nicoll. Hodder & Stoughton, New York and London. 1911. Pages, 186.

Dr. Nicoll has published in a separate volume his beautiful sketch of Professor W. G. Elmslie, which had already appeared

in the memorial volume. It has all the charm of Dr. Nicoll's work, but the greatest charm is Dr. Elmslie himself. Prof. James Stratton contributes an appreciation in which he says that Elmslie was the most brilliant man that he had ever known, and was as lovable as he was brilliant. He was cut down in his prime when he had come to be the chief hope of British Nonconformity. He was Professor of Hebrew in the Presbyterian Theological College in London, but he was also a surpassingly gifted preacher. He belonged to that wonderful group of students at New College which included Henry Drummond, James Stalker, and Ian Maclaren, and was considered the bright particular star of them all. It is a gracious influence in our life to get acquainted with this lofty spirit. I am grateful to Sir W. Robertson Nicoll for his Memoir. I have another treasure in my life.

A. T. Robertson.

Later Letters of Marcus Dods, D.D., 1895-1909. Pages 303. Hodder & Stoughton, New York and London. 1911.

This is a companion volume to the "Early Letters" to 1865. Thus there is a gap of thirty years, the full tide of the career of Marcus Dods. It turns out that during this period Dr. Dods wrote very few letters because his family were more together. Hence it is not possible to trace his whole career by the letters. That is a pity, but one is very grateful for what we do have. These "Later Letters" show Dr. Dods in his ripe and rich old age. He is mellow with wisdom and glowing with the glory of the evening time. His days are very full at home and in this country also where he came to be a favorite as a lecturer to the summer schools. I do not know where a young minister can get more encouragement outside of Paul than he can in the experience of Marcus Dods. For six years no church would have him as pastor, but he came to be the chief scholar of the Free Church and President of New College.

A. T. Robertson.

J. L. M. Curry: A Biography. By Edwin Anderson Alderman and Armistead Churchill Gordon. New York, 1911. The Macmillan Co. 468 pages. $2.00, net.

Dr. Curry left much material for his memoirs and the authors have made good use of it. He well deserved this noble memorial of his truly great career. The best in the Old South and the New meet in him and his memory is secure with all who see that the hope of the New South lies in the education of the children. Democracy without education is doomed to failure. It may fail even with it, but it has no hope without it. In the main the life of Curry is linked with education at Howard College, at Richmond College, with the Peabody, and the Slater Funds. He was a Member of Congress before the war and then of the Confederate Congress. He became Minister to Spain under Cleveland. He was a preacher of rare gifts. But he did his enduring work as an educator. He wrote good books, but his best contribution was the giving of himself to this cause. He won to this cause high spirits in the South who are carrying it on. The book ought to have a wide reading and will do good.

A. T. Robertson.

Latin and Greek in American Education. With Symposia on the Value of Humanistic Studies. Edited by F. W. Kelsey. The Macmillan Co., New York, 1911. 396 pages. Price, $1.50.

We have here a most timely volume and one that is worthy of the consideration of all men who have the interests of higher education at heart. This volume gives the best reply to the advocates of the purely utilitarian studies that we know. It is comprehensive, modern, thorough. Every phase of the case is presented. The need of the classics in science, law, medicine, theology is ably argued. The case for theology is championed by President McKenzie, of Hartford, and Prof. Hugh Black, of Union. There are undoubtedly signs of a reaction in favor of Greek and Latin. The example of Amherst is in point. After all, education is more than just an accumulation of facts. This book will help the cause along.

A. T. Robertson.

A History of Classical Philology from the Seventh Century B. C. to the Twentieth Century A. D. By Harry Thruston Peck, Ph.D., LL.D., Member of the National Institute of Arts and Letters. The Macmillan Co., New York. 1911. Pages 491. $2.00, net.

The author's purpose is a commendable one. He seeks to present a handbook for the use of students who need to know the history of the development of interest in classical subjects. There is room for this single volume in English, for Sandy's three volumes are on a much larger scale. On the whole the work is well done, though slips occur here and there as in Sophocles' "Greek Grammar of the Roman and Byzantine Periods" for the well known and useful lexicon by this author (p. 452). There is a curious omission of Goodwin on this same page in the list of American grammarians. There is no allusion to Gessner Harrison's "Greek Prepositions." One notes also no reference to New Testament philology which is still left to one side as out of the stream of linguistic history. This antiquated notion dies hard. There are, however, many luminous comments in the book and the tone is sympathetic with modern knowledge and the book is a useful compendium.

A. T. Robertson.

The Women of the Caesars. By Gugielmo Ferrero. The Century Co., New York. 337 pages. $2.00, net.

All the world is now familiar with the name of Ferrero. His "Greatness and Decline of Rome" gave a new turn to the study of Roman history. These stately volumes were followed by "Characters and Events of Roman History." In "The Women of the Cæsars" we see Ferrero at his best. He does original work and is able to throw fresh light on many points. Traditional views are frequently contravened and sometimes quite successfully. On the whole, Ferrero sets the great Roman women of the early empire in a better light than has been their fate since Suetonius. He in particular retouches in a favorable light Livia and the first Agrippina. Not so much can be said for Julia. But the book has real interest. The book has not so much charm of style as interest due to the new facts brought out. It will add to the author's reputation. A. T. Robertson.

Turkestan, "The Heart of Asia." By William Eleroy Curtis, author of "One Irish Summer," "Around the Black Sea," "Modern India," "The Turk and His Lost Provinces," "To-day in Syria and Palestine," etc., etc. Pictures by John T. McCutcheon. New York, 1911, Hodder & Stoughton; George H. Doran Company. 344 pages. $2.00 net.

Every reader of travels owes his debt to the able and distinguished newspaper correspondent traveller who has recently closed his labors in death. He was a man of culture, taste and energy. His friends were many and influential in all parts of the world. His facilities for seeing and learning on his travels were, therefore, rare and his facility for reporting what he saw and guessing what was unseen was of a high order. He gained a reputation for faithfully respecting every confidence and taking improper advantage of no courtesy. So that by 1910 when he would visit the land of mystery in Central Asia he was enabled to do so under the best possible circumstances. Even at that he declares the journey was not wholly delightful. His letters in the *Record-Herald,* Chicago, are published in this attractive volume which will be read by many because of its uncovering a land so little known and because it represents one of the last labors of the distinguished author. It abounds in just such varied information as would properly go into the columns of a high class newspaper for its most cultured readers, geographical, historical, ethnic, familiar, political, religious.

W. O. Carver.

The Greek Commonwealth, Politics and Economics in Fifth-Century Athens. By Alfred E. Zimmern. Oxford: The Clarendon Press. 1911. Pp. 454.

More and more historians are seeking to know *the people* of the past—how they lived, what they thought and did, what and how they worshiped. Politics still figures as one of the phases of national life which must be heeded, but it is no longer the sole or even the main matter to be studied. Kings and princes are important, but the people are essential. Even politics is more explained on the basis of economics, religion and other primal motives of mankind.

The present volume is a fine example of this kind of history. Politics is not omitted, but is treated only to show how the people lived and worked and thought. No other volume with which the reviewer is acquainted gives so vivid and life-like a picture of the Greeks in the fifth century before Christ. After reading the volume one feels as if he had such an acquaintance with ancient Athens as a long residence would give him. Read the book and know the life of the Grecian people.

W. J. McGLOTHLIN.

Griechisch-Byzantinische Gesprächsbücher und Verwändtes aus Sammelhandschriften. Herausgegeben und untersucht von C. L. Georg Heinrici. XXVIII Band, No. 8. Leipzig, Germany, 1911. B. G. Teubner. S. 98. M. 3.60.

Dr. Heinrici has done a very useful thing in giving handy form to the Dialogue literature of the Greek Patristic writers. There is a linguistic interest to the student of language and a theological aspect also. There is, besides, a pædagogic value to the questions and answers which meet us in these extracts which are preserved. These extracts give a better insight into the point of view of the men of the time than more extensive discussions. They go to the matter at once. It is all done with the utmost thoroughness so characteristic of the Germans.

Dr. Heinrici's name guarantees the accuracy of the work.

A. T. ROBERTSON.

Comparative Grammar of the Greek Language. By Joseph Wright, Professor of Comparative Philology in the University of Oxford. 1912. Henry Frowde. Oxford University Press, New York and London. Pages 384. Price 6s. net.

The student can still go best to *Giles' Manual of Comparative Philology* for a modern brief treatment of the subject as a whole. But no book in English does quite what Dr. Wright here offers the student. Brugmann's *Griechische Grammatik* is accessible for those who know German. The book does not deal with syntax, but is an able and scholarly discussion of the Greek forms in relation to the other members of the Indo-Germanic group of languages. There are many points still in dispute, but Dr.

Wright keeps well in the middle of the road. He knows how to give the salient facts. It will be very helpful for students of the Greek language if they will use this book in connection with the usual Greek grammar.

A. T. Robertson.

Handbook of Modern Greek Vernacular. Grammar, Texts, Glossary. By Albert Thumb, Professor of Comparative Philology in Strassburg University. Translated from the Second Improved and Enlarged German Edition, by S. Angus, M.A., Ph.D., 1912. Chas. Scribner's Sons, New York. Pages 371. Price $3.50, net.

Students of the Greek language are to be warmly congratulated on the opportunity of using in English this standard work of Thumb, the only grammar of the Modern Greek vernacular in the English language. Thumb praises the work of the translator who "has performed his task with great ability and with a perfect understanding of the subject." The work of Thumb needs no praise. Readers of this quarterly will recall the fact that Dr. Angus, the translator, delivered the Gay Lectures here last April with signal ability. Students of modern Greek will find this grammar invaluable. It will be of great service also to all workers in the field of the Greek language who need to look at the language as a whole. In particular, students of the Greek New Testament will find it very useful for its frequent help on the history of idioms in the Hellenistic Greek. It will enable one to see that the Greek of the New Testament is a living idiom that has come right on down to the present time. I hope the book will have a good circulation in America.

A. T. Robertson.

Hellenistic Athens: An Historical Essay. By W. S. Ferguson, Assistant Professor of History, Harvard. New York, 1911. The Macmillan Co. 487 Pages. $4.00, net.

Prof. Ferguson has given a very able and worthy discussion of the history of Athens from the death of Alexander the Great, B. C. 323, to the sack of Athens by Sulla, B. C. 86. It was a needed piece of work since no such book existed, and he has done it admirably. The glory of Athens had gone in a way, and

yet Athens really began to rule the world with the conquests of Alexander.

A History of the Ancient World. By George Willis Botsford, Ph.D. The Macmillan Co., New York. 588 pages. $1.50, net.

Here is a book that is adequate from every point of view. The maps, the pictures, the thorough scholarship, the modern tone and sympathy with the ancient world make it delightful for the student and the general reader.

A History of Greek Sculpture. By Rufus B. Richardson. New York and Cincinnati, 1911. The American Book Co.

We have here a most excellent handbook of Greek sculpture. It is copiously illustrated. All the latest discoveries are utilized. Prof. Richardson was once Director of the American School at Athens and has thus first-hand knowledge of the subject.

Statesmen of the Old South. By William E. Dodd, Ph.D., Professor of American History in the University of Chicago. New York, 1911. The Macmillan Co. 242 pages. $1.50, net.

Prof. Dodd has given a sympathetic treatment of Thomas Jefferson, John C. Calhoun, and Jefferson Davis. He has made a fresh study of the sources and gives a most interesting picture of the times. His sympathies are strongly anti-slavery and he shows how the South was led to cling to slavery, and the dreadful penalty that came at last. Prof. Dodd is a Baptist and a North Carolinian.

Two Great Southerners: Jefferson Davis and Robert E. Lee. By A. C. Whitehead, A.M., East End School, Atlanta, Ga. American Book Co. New York, 1912. 190 pages.

This work is written "to acquaint the children of the South with the goodness and grandeur of the lives of two of her noblest sons." The work is done in a frank, scientific way with less of bias than the quotation given would suggest. It is a worthy production.

Universities of the World. By C. F. Thwing, LL.D., President of Western Reserve University. New York, 1911. The Macmillan Co. 284 pages. $2.25.

One has here a bird's-eye view of many of the great schools of the world like Oxford, London, Paris, Leiden, Upsala, Madrid, Geneva, Rome, Athens, Berlin, Vienna, Budapest, St. Petersburg, Bucharest, Robert College, Cairo, Calcutta, Melbourne, Peking, Tokio. There are copious illustrations which add greatly to the interest and value of the book. But the descriptions by President Thwing are very suggestive. The book is not exhaustive as one can note. Cambridge, Edinburgh, Aberdeen, Glasgow, Leipsig, Harvard, Johns Hopkins, etc., are not discussed. But the schools chosen are representative.

The Prophet of Florence. By Mary Putnam Denny, of Council Bluffs. The Gorham Press, Boston. 1911. Pages 104.

Miss Denny has drawn a vivid and sympathetic picture of Savonarola. She understands the ministry of suffering and has many helpful passages in her book for those who are called to suffer for Christ.

The Pillars of Rehoboth Church. By Nina Hill Robinson, Nashville, Tenn. Smith & Lamar. 1911. Price, $1.00.

A good, wholesome Methodist story, illustrating the way in which one capable and consecrated life may often change the whole tone of a community for the better, and lift a whole church up to a plane of much higher efficiency.

For Lovers and Others. A Book of Roses Commemorating Anniversary Days from Dawn to Evening Time of Life. By James Terry White, Author of "Character Lessons in American Biography." New York, 1911. Frederick A. Stokes Company. 132 pages. $1.25, net.

Here is a very gem of a little volume in artistic covers and box, on pages tinted with the fine colorings of the rose and the lavender and the skies' changing colors through all the day's

progress; and on these printed a profusion of variant verses that speak the soul and to the soul in splendid measures. A work of much merit.

"These Rose Thoughts—while they are addressed
For Lovers and Others—
Are mostly in lavender pressed,
For Others—*once* Lovers."

Poems. By Madison Cawein (Selected by the Author), with a Foreword by William Dean Howells. New York, 1911. The Macmillan Company. xix+298 pages. $1.35, net.

Mr. Cawein has come to be recognized as one of the first poets of his generation. His peculiar power is in nature poems. Out of many volumes his best are here collected with two new ones, published for the first time. It is a joy to have such a volume.

An Artist at the Zoo. By Harry B. Bradford. Illustrated with sixty drawings from life, by the author. Philadelphia. The Westminster Press. 1911. 189 pages. $1.00 net; postage, 9 cents.

The Zoo in question is that at Washington, D. C.; and the work is strikingly well done.

When Dreams Come True, and Other Stories. By William Hamilton Johnston, a Member of the Tennessee Annual Conference of the M. E. Church, South. Nashville, Tenn., and Dallas, Tex.; Publishing House of the M. E. Church, South. 1911. 196 pages. 75 cents.

A collection of twenty-three stories, of varying interest, with no particular purpose, or marked merit; but some quite entertaining.

Willie Wyld: His Wonderful Voyage to the Island of Zanzibar; Hunting Big Game in Africa. By William James Morrison. Nashville, 1911 and 1912; Publishing House Methodist Episcopal Church, South. 128 and 131 pages. Each, 50 cents, net.

With highly laudatory introductions by Mary Hannah Johnston, of the Carnegie Library, Nashville, and by Philander Priestly Claxton, of Washington, these volumes of stories dare the reviewer to make any adverse criticism under penalty of condemning himself as an incompetent judge. They are full of information in natural history, of adventure and dramatic interest. The test of reading them to children gives them approval as successfully done. The pictures are fairly well done. The author is producing what is designated "The Morrison System of Natural History Stories." Now, after all the praise, one cannot be honest and fail to say that the stories are often exaggerated and portray improbable scenes. Even children readily detect these defects.

The Beauty of Self-Control. By J. R. Miller. New York. Thos. Y. Crowell Co. 290 pages.

Miller's books are the best of current devotional literature. His fertility and helpfulness in this field are amazing. This volume is one of his best, and will help and cheer all who love the Lord.

Influencing Men in Business: The Psychology of Argument and Suggestion. By Walter Dill Scott, Ph.D., Director of the Psychological Laboratory, Northwestern University. New York, 1911. The Ronald Press Company. 168 pages.

A very suggestive work for the young business man, to whom it is dedicated. It will be of great value to the preacher who will study the principles here set forth and their applications. Men are influenced in religion on the same principles as in business.

The editor regrets the crowding out of a large section of reveiws on Religion and Apologetics.

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Addams, Jane: The Spirit of Youth and the City Streets 428
Agnew, Joseph: Life's Christ Places 424
Alderman, Edwin Anderson, and Armistead Churchill Gordon: J. L. M. Curry: A Biography 460
American Baptist Year Book, 1912 429
Anwyl, Edward: Celtic Religion 448
Baldwin, James Mark: The Individual and Society 416
Baldwin, C. J.: The First American, and Other Sunday Evening Studies in Biography 427
Barnes, May Clark: Early Stories and Songs for New Students in English 444
Bergson, Henri: Laughter 418
Bennett, Robinson P. D.: What I Tell My Junior Congregation 427
Berg, Emil P.: The Conversion of India 441
Biblical and Theological Studies 449
Bliss, Frederick Jones: The Religions of Modern Syria and Palestine 437
Butterfield, Kenyon L.: The Country Church and the Rural Problem 428
Burton, Margaret E.: The Education of Women in China 440
Bost, Charles: Les Pridecants Protestants des Cévennes et du Bas-Languedoc 1684-1700 431
Botsford, George Willis: A History of the Ancient World 465
Bradford, Harry B. An Artist at the Zoo 467
Brown, Arthur Judson: The Chinese Revolution 445
Carter, Henry: The Church and the New Age 415
Case, Shirley J.: The Historicity of Jesus 449
Castle, William E.: Heredity: Its Relation to Evolution and Animal Breeding 426
Cawein, Madison: Poems 467
Chapin, F. Stuart: Education and the Mores: A Sociological Essay, 418
Chappel, E. B.: Studies in the Life of John Wesley 432
Coffin, Henry Sloane: Social Aspects of the Cross 426
Costain, Alfred J.: The Life of Dr. Arthur Jackson of Manchuria 438
Cumont, Franz: The Mysteries of Mithra 436
Cochran, Jaseph Plumb: "The Hakim Sahib": The Foreign Doctor, 438
Curtis, William Eleroy: Turkestan, "The Heart of Asia" 462
Cross, Ira B.: The Essentials of Socialism 415
Darlow, T. H.: Letters of George Barrow to the British and Foreign Bible Society 438
Denny, Mary Putnam: The Prophet of Florence 466
Dodd, William E.: Statesmen of the Old South 465
Dowling, Archdeacon: The Armenian Church 431
Driver, S. R., and Kirkpatrick, S. F.: The Higher Criticism 452
Family Prayers from the Book of Common Worship 429
Faris, John T: The Twentieth Century Adult Class at Work 429
Fenn, Courtenay H.: With You Always 446
Ferrero, Gugielmo: The Women of the Caesars 461

Ferguson, W. S.: Hellenistic Athens: An Historical Essay 464
Furneaux, W. M.: The Acts of the Apostles 450
Gunsaulus, Frank W.: The Ministr and the Spiritual Life 422
Griffin, Z. F.: India and Daily Life in Bengal 447
Hallam, Lord Tennyson: Tennyson and His Friends 458
Hanson, Howland: The Function of the Family 429
Harnack, Adolf: Kritik des Neuen Testaments 455
Harrison, Jane Ellen: The Religion of Ancient Greece 448
Hastings, James: Encyclopedia of Religion and Ethics 434
Henson, H. Henley: The Road to Unity 422
Heinrici, C. L. Georg: Griechisch-Byrantinische Gesprächsbücher und Verwändtes aus Sammelhandschriften 463
Hoben, Allan: Why Boys and Girls Go Wrong 429
Hollingsworth, Charles M.: From Freedom to Despotism 457
Houck, Albert: Kirchengeschichte Deutschland's 429
Hoppmann, Otto: Die Catene des Vaticanus Gr. 456
Hutton, William Holden: A Disciple's Religion 425
Jeremias, Alfred: Hat Jesus Christus gelebt? 455
Jirku, Phil. Anton: Die Dämonen und ihre Abwehr im Alten Testament 454
Johnston, William Hamilton: When Dreams Come True, and Other Stories 467
Kautzsch, C.: Die Heilige Schrift des Alten Testaments 453
Keen, W. W.: The Cheerfulness of Death 428
Kelsey, F. W.: Latin and Greek in American Education 460
King, Henry M.: Prayer and Its Relation to Life 429
Later Letters of Marcus Dods, D.D., 1895-1909 459
Love, James Franklin: The Mission of Our Nation 443
Masters, Victor I.: The Home Mission Task 442
McFayden, J. E.: The Epistles to the Corinthians and Galatians 456
McLaren, E. T.: Dr. McLaren of Manchester: A Sketch 420
Miller, J. R.: The Beauty of Self-Control 468
Minutes of the Annual Conferences of the Methodist Episcopal Church, South, for the Year 1911 429
Miracles: Papers and Sermons Contributed to the Guardian 451
Moffatt, James: Reasons and Reasons 426
Morrison, William James: Willie Wyld: His Wonderful Voyage to the Island of Zanzibar; Hunting Big Game in Africa 467
Mullins, E. Y.: Baptist Beliefs 425
Nearing, Scott: Wages in the United States, 1908-1910 420
Nicoll, Sir W. Robertson: The Expositor's Dictionary of Texts 421
Nicoll, W. Robertson: Professor Elmslie: A Memoir 458
Nutermann, Ernest: Bebel's Reminiscences 426
Palmer, Joseph: Two Witnesses, or the Bible True 455
Patterson, Raymond: The Negro and His Needs 442
Peck, Harry Thruston: A History of Classical Philology 461
Porter, Henry D.: William Scott Ament 438
Pratt, Edward Ewing: Industrial Causes of Congestion of Population in New York City 418
Rauschenbusch, Walter: Christianity and the Social Crisis 428
Ray, T. B.: Brazilian Sketches 445
Richardson, Ernest Cushing: Periodical Articles on Religion 447
Richardson, Rufus B.: A History of Greek Sculpture 465

Rignano, Eugenio: Inheritance of Acquired Characters ---- 419
Robinson, Nina Hill: The Pillars of Rehoboth Church ---- 466
Ross, G. A. Johnson: The Cross: The Report of a Misgiving ---- 427
Sears, Charles Hatch: The Redemption of the City ---- 443
Schauffler, Rachel Capen: The Goodly Fellowship ---- 448
Schroeder, H. H.: The Psychology of Conduct ---- 417
Scott, Walter Dill: Influencing Men in Business ---- 468
Speer, Robert E.: South American Problems ---- 444
Stall, Sylvanus: What Parents Should Teach Their Children ---- 429
Stone, Charles E.: The Springtime of the World, and Other Sermons ---- 426
Stone, James S.: The Passion of Christ ---- 456
Taylor, W. M.: The Parables of Our Saviour ---- 457
Taylor, W. M.: The Miracles of Our Saviour ---- 457
Taylor, Dr. and Mrs. Howard: Hudson Taylor in Early Years ---- 438
The Parting of the Roads ---- 451
Thumb, Albert: Handbook of Modern Greek Vernacular ---- 464
Thwing, C. F.: Universities of the World ---- 466
Thwing, Charles F.: The Recovery of the Home ---- 429
Townsend, F. L.: In the Nantahalas ---- 447
Veach, Robert Wells: The Friendship of Jesus ---- 456
Vedder, Henry C.: Socialism and the Ethics of Jesus ---- 413
Visscher, H.: Religion und Soziales Leben bei den Naturvölkern ---- 433
Wagner, Ellasue Canter: Pokjumie ---- 446
Wallace, F. Sherman: What of the Church? ---- 428
Watkins, Janie H.: Ji Yung: A Beautiful Gem ---- 446
Whitehead, A. C.: Two Great Southerners ---- 465
White, James Terry: For Lovers and Others ---- 466
Willett, Herbert L.: The Call of the Christ ---- 455
Wigram, W. A.: History of the Assyrian Church ---- 430
Wright, Joseph: Comparative Grammar of the Greek Language ---- 463
Woods, H. G.: At the Temple Church ---- 425
Zimmern, Alfred E.: The Greek Commonwealth ---- 462

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